

**ISIKWEKO KWINCWADI IINTSIKA ZENTLAMBO YETYHUME
NGOKUBHALWE NGU-R M TSHAKA**

NGU

NOMAZOTSHO GWYNNETH NDUNENI

**UMSEBENZI WOPHANDO OYINXALENYE YEEMFUNO
ZESIDANGA SE-MASTER OF ARTS KWIYUNIVESITHI
YASESTELLENBOSCH.**

UMXHASI: M.W. JADEZWENI

UMHLA WOKUNGENISWA: NOVEMBA 2001

DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part submitted it at any University for a degree.

Signature:

Date:

ABSTRACT

This is research on the metaphor in R.M. Tshaka's **lintsika ZeNtlambo yeTyhume**. What comes out clearly is Tshaka's artistic employment of the metaphor especially in the poems selected from his poetry book **lintsika ZeNtlambo yeTyhume**.

Chapter 1 gives the aim of this assessment which is to conduct research about metaphor in selected poems and the method of how comparison has been done in the poems. This research is based on the ideas of theorists like: Aristotle (384 – 322 B.C.) and Johnson (1980) as pointed out by Hermanson (1995). Works by literary critics like Mona (1994) and Qangule (1972) inspired this research.

Chapter 2 gives an overview of the views by various critics and linguists about metaphor. Here, thoughts from critics revolving around the metaphor clarify what is meant by metaphor in culture and in everyday use.

Chapter 3 deals with the metaphor in selected poems. Poems have been selected according to the themes and a critical analysis is done to illustrate the significance of each metaphor in each poem. Tshaka's topics in selected poems are drawn from the following issues:

1. Originality (cultural);
2. Habitation;
3. Historical;

4. Political and
5. Biblical (religious).

Chapter 4 is the conclusion of the research on metaphor and is arrived at by reviewing clearly the manner in which Tshaka utilises metaphor in the selected poems. It is here that attention is also drawn to his successful use of metaphor.

High quality language that arrests one's interest is manifestly evident in the selected poems because Tshaka's topics are realistic, sensible and drawn from daily experience.

To cite an example, Qangule (1972) in his critical analysis of the poem **lgqili** (p.59), discusses metaphor and ideophone extensively.

Metaphors are not used in isolation, but are used grammatically to give a clear tone and it is clearly evident that Tshaka has used grammatical and conceptual theories because in the formation of the copulative there is a morpheme which establishes personification, emphasis or otherwise a metaphor.

Metaphor then, is comparison of two objects (things, items); assimilation of one thing with another which is not the former one, or incorporation according to speech and opinion or otherwise the action to give evidence of what is being compared.

OPSOMMING

Hierdie navorsing / studie oor die gebruik van die metafoor in **“lintsika ZeNtlambo yeTyhume”** van R M Tshaka toon duidelik die digter se artistieke werking van die metafoor in uitgesoekte gedigte van sy boek.

Wat belangrik is uit Tshaka se gedigte is die kunstige gebruikmaking van die metafoor. Sy keurige taalgebruik tref met die eerste oogopslag.

Hoofstuk 1 handel oor die doelstelling van die studie asook die wyse waarop die vergelyking getref is in studie. Die navorsing word gesteun deur toerië geformuleer deur Hermanson (1995) soos Aristotle (384 – 322 B.C) en Johnson (1980). Ander literêre leiersfigure soos Mona (1994); Qangule (1972) en Tshaka (1953) word ook in hierdie studie in ag geneem.

Hoofstuk 2 gee 'n oorsig oor die menings van kritici en taalkundiges ten opsigte van die metafoor en verwys beide na die metafoor in kultuur en alledaagse gebruik.

Hoofstuk 3 handel oor die metafoor in geselekteerde gedigte. Gedigte is tematies gekies en 'n kritiese analise is verskaf om te toon en nadruk te lê op die belangrikheid van elke metafoor in elke gedig. Tshaka se onderwerpe in geselekteerde gedigte word bespreek onder die hoofde:

1. Oorspronklikheid (kultureel)
2. Lewenswyse
3. Geskiedenis
4. Politiek
5. Godsdienstigheid

Hoofstuk 4 is die gevolgtrekkings van die studie in die vorm van 'n oorsig oor die wyse waarop Tshaka baie suksesvol die metafoor aanwend.

Vergelyking is 'n fokus punt van hoe die digteer sy gedigte bespreek het, byvoorbeeld: Qangule het in sy kritiese benaderings van die gedig se krities op die gedig "**Igqili**" (bl. 59), baie gebruikgemaak van metafore en idiofoone.

Metafore word nie ge-isoleerd gebruik nie, maar grammaties, en hulle gee 'n volle betekenis van wat die digter wil benader. Tshaka het begrippe van teorieë deur die gebruikmaking van grammatikale. Daar is 'n morfeem in die verbindingswoord wat personifikasie vestig.

Metafoor is die vergelyking van twee objekte: (items) assimilasië van een ding met 'n ander, óf 'n inkorporasie van spraak en mening, óf die aksie om vergelyking te bewys.

ISISHWANKATHELO

Olu luphando ngesikweko kwincwadi kaR.M. Tshaka esihloko sithi **lintsika ZeNtlambo yeTyhume**. Into evela ngokucacileyo bubuchule bukaTshaka ngendlela asisebenzise ngayo isikweko ingakumbi kwimibongo echongiweyo kule ncwadi.

Isahluko sokuqala 1 sinika injongo yolu phando ekukuphanda ngesikweko kwimibongo echongiweyo, nendlela ekwenziwe ngayo uthelekiso. Olu phando luxhaswe ziithiyori zesikweko zeengcali ezichatshazelwe nguHermanson (1995) ezingoo: Aristotle (383 – 322 B.C.) noJohnson (1980). Abanye abaphendli ababonise ubungcali ngokubhalwa nokuphengululwa kwesihobe samaXhosa ngababhali abafana noMona (1994) noQangule (1972) baye baluchukumisa olu phando.

Isahluko 2 sibonisa okuthethwa nokucingwa ziindidi zeengcali nabaphicothi beelwimi ngeelwimi nabakuvezayo ngesikweko. Apha sibeka elubala iingcinga ezivela kwiingcali zohlalutyolwimi loncwadi ngesikweko jikelele ukudandalazisa okuthethwa sisikweko ngenkcubeko nangemiba eqaphelekayo.

Kwisahluko 3 kutyunjwe isikweko kwimibongo echongiweyo. Imibongo le ityunjwe ngokwemixholo yaza yahlalutywa ukujonga nokuvelisa igalelo lesikweko ngasinye kumbongo ngamnye. Imixholo abhale ngayo uTshaka kwimibongo etyunjiweyo ithatyathwe kwimiba

eyile: 1 Eyemveli; 2. Eyentlalo; 3. Eyembali; 4. Eyopolitiko; 5. EyakwaLizwi (eyobunkonzo).

Isahluko 4 sisiqukumbelo sophando ngesikweko esijolise ekuhlalutyeni nokuveza indlela esisetyenziswe ngayo isikweko kwimibongo echongiweyo kwincwadi **Iintsika ZeNtlambo yeTyhume**. Kulapho impumelelo yombhali ekusebenziseni isikweko ifumana ingqwalasela khona kwesi sahluko. Uthelekiso lomntu nesilwanyana okanye enye into luvezwa ngale ndlela ilandelayo: Umntu sisityalo; umntu lilanga; umntu yintaka; umntu sisilo. Olu thelekiso lunika umdla kuba luyamangalisa indlela oluvakala ngayo. Ubutyebi bolwimi obungaphelisi mdla buvela ngokuthe gca kule mibongo ichongiweyo kuba, uTshaka ubhala ngezinto ezikhoyo ezaziwayo nezicacileyo. Umzekelo: uQangule (1972) kuhlalutyo lombongo **Igqili** (iph.59) usebenzise isikweko nesifanekisozwi kanobom.

Ezi zikweko azikwazi ukusebenza zizodwa ngoko zisetyenziswa negrama ukunika imvakalo ethe tye, kwaye kubonakala ephuhlile uTshaka ekusebenziseni iithiyori zengqiqo ezinobugrama kuba ekwakhiweni kwesibanjalo kukho isakhisibayiyo esiveza untwiso, ugxininiso kungenjalo isikweko.

Isikweko ngoko luthalekiso lwezinto ezimbini, ufaniso lwento nenye phofu engeyiyo okanye ufakelelo ngentetha noluvo kungenjalo isenzo ukucacisa okuthalekiswa.

ISINIKEZELO

Eli linge ndilnikezela kwaba bantu babaluleke kangaka ebomini bam
abasele basandulela ke phofu:

UNxoko – uDeyi (utat'omkhulu)

UNontombi – iTolokazi (umakhulu)

UZwelibanzi – iZotsho (ubawo)

Nangona nilele nje iimfundiso zenu ziyathetha.

IMIBULELO

Ndingwenela ukwenza umbulelo ongazenzisiyo kwaba balandelayo.

- ❖ UThixo ngokundomeleza kuhambo lwam olude lwale minyaka.
- ❖ Umnumzana M.W. Jadezweni, umnqwanqwadi wam ohloniphekileyo, ngenkuthazo, isikhokelo esinobulali somzali esinononophelo. (**Usisisele senyathi**!).
- ❖ Bonke abahlohli bale Dyunivesithi yaseStellenbosch ngothando nenkxaso abathe bayibonakalisa.
- ❖ UNkosikazi. Winnifred Tshaka ngamagqabantshintshi omyeni wakhe uR. M. Tshaka.
- ❖ UMnumzana H.M. Ncokazi wezeelwimi noncwadi eBhisho, ngamacebiso enkuthazo khon'ukuze kungabikho kutyhafa nakubuya umva kum.
- ❖ Umama uNgubengcuka nonyana uMthozami ngothando,, unyamezelo nenkxaso abayibonakalisileyo kwimizamo yam.

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ISAHLUKO 1

INTSHAYELELO

1.1 INTSHAYELELO

Lo msebenzi luphando ngesikweko kwisihobe sika-R.M. Tshaka kwincwadi **lintsika ZeNtlambo yeTyhume**.

1.2 IINJONGO ZOLU PHANDO

- Kukuphanda ngezikweko ezisetyenziswe ngu R M Tshaka kwincwadi yakhe yesihobe ethi, **lintsika ZeNtlambo yeTyhume**.
- Indlela ezichongwe ngayo nendlela ekwenziwe ngayo uthelekiso yinjongo ephambili yolu phando.
- Ukuvelisa indlela umbhali uTshaka azisebenzise ngazo izikweko kwimibongo echongiweyo.

1.3 INDLELA YOPHANDO

- Olu phando lusekwe kuphando lukaHermanson E A (1995) kwisihloko: **Metaphor in Zulu**. Problems in the translation of Biblical Metaphor in the book of Amos.
- lithiyori zesikweko zeengcali ooJohnson (1987), Aristotle (384 – 322 B.C.) nabanye, njengoko uHermanson ezichaphazele kuphando lwakhe ziza kuxhasa olu phando.
- Imizekelo yezikweko ityunjiwe kwimibongo ekwincwadi **lintsika ZeNtlambo yeTyhume**.
- Le mihobe ikwisifakelelo A yanonjolwa ngale ndlela ilandelayo:
 1. Akuzaz'iintaka
 2. Indlala
 3. Indlu emagama mathathu
 4. Udlomdlayo
 5. Ukuphela kwemfazwe

6. Iintsika ZeNtlambo yeTyhume
7. I-Afrika
8. Zemka iinkomo
9. uMosisi
10. Icawa

Eminye imisebenzi eza kuxhasa olu phando yile ilandelayo:-

1. Bokoda, A.T. (1994). The Poetry of David Livingstone Phakamile **Yali-Manisi**.
2. Jadezweni, M.W. (1987). **The use of Metaphor in J.J.R. Jolobe's UMYEZO**.

1.4 IZIZATHU ZOLU PHANDO

Olu phando luchukunyiswe zizimvo zabafundi abafana noMona G.V. (1994) kwisihloko: Ideology, hegemony and Xhosa Written Poetry: 1948-1990, apho ubunkokheli bokucinga kubantu abafana noTshaka nendlela yokubhalwa kwesihobe samaXhosa ziqaqanjiswa khona.

- UQangule Z.S. (1972) kwisihloko: **A study of Tshaka's Poem "Igqili"**. apho ancoma ulwimi olusetyenzisiweyo, umzekelo, isifanekisozwi.
- U-J.J.R. Jolobe (1953) kwi: **Review of Iintsika ZeNtlambo yeTyhume by R.M. Tshaka**.
- U-J.J.R. Jolobe kunye no-R.M. Tshaka banengqokelela yezibongo zabantwana kwincwadi **"Indyebo Yesihobe"** ukuqaqambisa ifuthe likaTshaka ekubongeni.

1.5 IMBALI NGO-R.M. Tshaka (IBHAYOGRAFI)

U-R. M. TSHAKA

Umfi uRichard Meyiwa Tshaka, uMaduna, wazalwa nguMamYirha intombi yakwaSwaartbooi eHewu, noyise uBambi Tshaka ngomhla we-03 kwinyanga yeThupha ngomnyaka we-1904 eTsomo kwilali yaseQutsa.

Amabanga emfundo esezantsi (Primary Education) uyenze eTranskei eTsomo eQutsa esezantsi (Lower Qutsa) apho akhulele khona.

Ibanga lesithandathu uliphumelele eTsomo Primary School. Uye waqeqeshelwa ubutitshala eMthatha eSt. John's College. limeko zekhaya zimenze akalusebenzisa olo lwazi lokuhlohla. Abazali bakamf' uMeyiwa basweleka esengumfundi bebulawa yifiva emnyama (Black Fever). Uye wakhuthazwa ngumalume wakhe umnumzana Mzinyathi ukuba angenele imfundo yokwenza iincwadi ngokuzibekelela azidibanise (Book-binding) eLovedale eDikeni ngowe-1931. Lo msebenzi uwugqibe ngokufezekileyo ngowe-1935. Waqala ukuzithanda izibongo esemncinane ngokumana esiva amadoda ebonga ezisuseni ezinjengeengqina zeenyamakazi nasemidyarhweni yamahashe.

Oqeqeshiweyo eLovedale ngelo xesha, akuphumelela ebengahambi koko ebefundisa abanye. Yiyo le nto kwimbali kuthethwa nge "Journey man". i.e. "One was taught / trained to teach others". UMeyiwa lo uncance obu buchwephetsha bokushicilela kumakhwekhwetha wekhankatha ngelo xesha umnumzana uWhyte owayesaziwa ngelika "Learner Master Printer".

UMeyiwa naye ixesha lakhe ulichithe ekubeni abe yi 'journey man'. Amava uwafumene ngolu hlobo, abe ngumfundi aphinde abe lilungu labahlohli. Kungelo xesha kanye apho athe wabhala le ncwadi yakhe yezibongo esihloko sithi, **lintsika ZeNtlambo yeTyhume**.

Ngexesha esebenza njalo eLovedale uye wazimanya ngeqhina lomtshato nentombi yakwaDunjwa, uBoniswa Winnifred waseDikeni kwilali yakwaMavuso. UMaDlamini lo ebehlohla eBalfour, kwisikolo iBalfour-Cape ngaloo maxesha. Balizwe ngomntwana omnye oyindodana owasweleka esemncinci, abaphinda bafumane wumbi.

Kuba elilungu labahlohli (staff member) wayehlala kwizindlu zabahlohli (Staff Quarters) eLovedale kwindawo ebizwa ngokuba kuseMakhaleni. Le ndawo ke yayabelwe oko nguDr. Sherpherd. Ngexesha azimanyayo akasenalo nekhaya kuba umntakwabo wayesel' efdukele kwenye indawo.

Ekufumaneni kwakhe umhlaba phantsi (retirement) ngowe – 1969, bacela isiza bakha ikhaya kwaMavuso. Ngelishwa lakhe yayilixesha lobangiswano loLwahlulo-mihlaba (Land Act Trust). Ngoncedo lukaDouglas Smith owayengumphathi wezinto nemicimbi yabaNtsundu, wanyanzeleka ukuba athenge umhlaba (plot) kummandla okufuphi neHogsback kwilali yakwaKhaya lethu eDikeni ngowe – 1970 njalo, kuba iincwadi zazimdiza njengowaPhesheya kweNciba (Transkei).

Ngowe – 1981 ufudukele eZibeleni kuKomani kwada kwangowe – 1984 apho asutywe kukufa khona ngomhla we – 24 kuNovember. Umnumzana uMama ubhale incwadi yezibongo esihloko sithi **Indyebo ka Xhosa** ngoncedo alufumene kuTshaka no-JJR Jolobe. Kukho imihobe yabantwana ebhalwe nguTshaka epapashwe nguJolobe kwincwadi **IINDYEBO YESIHOBE**. Ungumntu wezembali (a historian). Inkosikazi yakhe ikhona, isadla amazimba, ihlala eQamata kwaNogate kuCofimvaba.

1.6 Umfanekiso kaR.M. Tshaka



1.7 IINKCAZELO NGESIHLOKO

Umbhali uTshaka ubonisa kumaphepha asekuqaleni kwencwadi inkcazelo yamagama asetyenzisiweyo ukucacisa ukuba ukubhala oku kumfikele ephi na.

La magama ngoko asisikhokelo sokuba sazi okuthethwa ngumbhali khon' ukuze kungabikho kufunisela ngentsingiselo.

Isihloko esi **IINTSIKA ZENTLAMBO YETYHUME** sichaza ngakubone kusenzeka phambi kwakhe eDikeni kule ngingqi inomlambo ongumthombo wabo bonke abahlala kwezo lali zeTyhume. Umbhali unabantu abachaza ngokubaluleka kwendima abayenzileyo ngethuba beseLovedale. Kukho nabanye ababhali abangqinelana noTshaka ngophawu lwesihloko abangaba:

1. UCirlot (1962: 214) kwi DICTIONARY OF SYMBOLS uchaza esithi:

Pillar – the solitary pillar is related to the world-axis, as are the post, the mast and the tree.

2. UMphalala (1995: 37) yena uthi;

The pillar is an upright column made of wood. It is used to hold the roof of a building, especially in rural areas, and therefore it is a symbol of support, firmness and security.

3. USkei (1989: 9) ulisebenzisile eli gama "INTSIKA" kumbongo u "A-A SOMGXADA" kwesi sitanza:

Zibola nj' izinto lon' aliboli,
 Ilif' eliyimfund' **intsika** yobuntu,
 Ilif' eliyimfund' **intsika** yesizwe,
 Ilif' elingaxuthwa mntwan' amntu.

Imbongi ibhekisa kwimfundo njengentsika yobuntu kunye noluntu ngokubanzi. Imbongi ijongise kwimisebenzi yemfundo entlalweni yabantu. Imfundo sisitshixo sempumelelo ngoko ke ngaphandle kwayo ubomi abunantsingiselo.

Kuba ke imfundo ingumdlalo oxabisekileyo, ilizwe elingenabo abafundisi-ziintsapho, abachweli, oogqirha, abezenjineli, abezoqoqosho, ababhali njalo-njalo, alikwazi kuphila, kube ke ngoko akukho lukhuseleko kwezentlalo, kwezopolitiko nakwezoqoqosho njalo-njalo.

Uyaphinda uSkei alisebenzise eli gama kumbongo othi “uProfesa Z.S. Qangule” kule migca ilandelayo:

Wazithatha nganyenganye kusinin' **iintsika** zomzi kaPhalo?

Iintsika namathemba mhla ngogayi.

Xa usicimel' isibane sakukhanyiselwa yintoni na?

Iintsika ngabantu abazimiseleyo, ekujongwe kubo ekuphakamiseni isizwe, abangemabhetye-bhetye ekutyhilizweni kwelizwe lamaXhosa. Apha umbhali uSkei uchaza ekwekwa abantu abanjengoo:

1. W.B. Rubusana
2. A.C Jordan
3. Tiyo Soga
4. D.D. T. Jabavu kunye no
5. Prof. Z.S. Qangule ngenxa yegalelo labo kwilizwe lamaXhosa jikelele nakulwimi lukaNtu, isiXhosa.

Kule mizekelo ichazwe ngentla apha, umgqalasela unikiwe ekujoliseni kwiinkalo eziye zamenza umbhali uTshaka abhale le ncwadi yemibongo yakhe ethi **Iintsika ZeNtlambo yeTyhume** (Pillars of the Tyhume River).

ISAPHLUKO 2

ITHIYORI YESIKWEKO

2.1 INTSHAYELELO

Esi sahluko siqukanisa ulwazi lwethiyori yezikweko ngokubanzi. Uphando lukaHermanson (1995) phantsi kwesihloko “Metaphor in Zulu” unika izifundo ezineenkukacha zesikweko ngesiZulu. Esi sahluko sisebenzisa izifundo zikaHermanson njengesiseko.

2.1.1 Injongo

Kwesi sahluko sibonisa okuthethwa nokucingwa ziindidi zeengcali nabaphicothi beelwimi ngeelwimi nabakuvezayo ngesikweko,

Apha sizama ukubeka elubala iingcinga ezivela kwiingcali zohlalutyo loncwadi ngesikweko jikelele ukudandalazisa okuthethwa sisikweko ngenkcubeko, nangemiba eqaphelekayo. Sizama ukuqonda iindlela esisetyenziswe ngayo isikweko kule ncwadi yombhali uTshaka.

2.1.2 Izimvo Zeengcali Ngesikweko

Inkcazelo ka-Aristotle

U-Aristotle (384-322B.C) kwincwadi yakhe ethi **POETICS** usichaza isikweko ngale ndlela ilandelayo:

Metaphor is the application to one thing of the
name of another.

UDagut (1976:22) uthi xa eyichaza ngokuka Aristotle le nto “isikweko” athi yayisebenza ngendlela yemfaniso. UDagut (Ibid:22) uthi le ndlela sisebenza ngayo isahleli ihleli, njengangaphambili, isisiqalo salo naluphina uphando olulolunye ngesikweko.

UJadezweni (1987:6) uyabadibanisa uAristotle noQuintilian. Uthi ngenxa yokuba isikweko ikukusetyenziswa kwegama elingaqhelekanga elisenokuba litshintshwe lisuka kunozala laza lasetyenziswa ngokwezalamani zamvelonye okanye lisuka kwizalamana zamvelonye okanye lisuka kwizalamani zamvelonye lisiya kwenye okanye gxebe ngokwemfaniso, njengoko ecaphula okaLevin (1977), izikweko ziziindidi / zingamahlelo antlobo zine. Into ephilayo inokufakelwa endaweni yenye. Izinto eziphilayo zinokufakelelwa kwezingaphiliyo, ezingaphiliyo zimele eziphilayo, okanye ezingaphiliyo zifakelelwe kwezingaphiliyo.

UJadezweni (1987:6) ecaphula uMooij (1978) ushwankathela athi:

A metaphor is a brief simile, and in a metaphor the comparison is shortened or contracted.

linkcazelo zesikweko ezifunyanwa kwisichazimagama, nasezincwadini
ezisetyenziswayo eMzantsi Afrika zisasekelwe kwinkcazelo ka-Aristotle.

2.1.3 **linkcazelo zesichazi-Magama Ezikhoyo**

I-Oxford Advanced Learner's Dictionary (1995:735) isichaza isikweko ithi:

The imaginative use of a word or phrase to describe somebody or something as another object in order to show that they have the same qualities and to make the description more forceful, e.g "she has a heart of stone".

I-The New Encyclopaedia Britannica Inc (1990) ithi:

The metaphor makes a qualitative leap from a reasonable, perhaps prosaic comparison, to an identification or fusion of two objects, to make one new entity partaking of the characteristics of both.

I-New Method English Dictionary (1973) ichaza isikweko isithi:

The way of stretching the meaning of a word and using it to express an idea different from its own usual meaning. E.g. The sea– A sea of troubles.

I-Studie Gids (1990) sithi:

Metafoor: die digter sê nie meer die een ding is soos die ander nie, maar die een is die ander. Hy stel dus nie twee sake langs mekaar nie, maar wel die een direk in die plek van die ander. Die metafoor werk woordekonomie in die hand, dit is 'n beknopte vergelyking. b.v. Die beeld is in die plek van die saak. (Hy is 'n vark). Yihagu.

Kwisikweko: imbongi ayisathi into ifana nenye kuphela, koko ithi enye yenye. Ngoko akasathelekisi iimeko ezimbini, koko ufakela enye ayibeke endaweni yenye. Isikweko sisebenzisa amagama ambalwa akhoyo, silufaniso olufinyeziweyo, umzekelo: Yihagu; endaweni yokuthi ufana nehagu.

Iincwadi zesikolo nazo zinika inkcazelo yokuba isikweko sisigaba sentetho, apho into okanye umntu athi athelekiswe nomnye / nenye into.

IsiXhosa Sezikhuthali, (1987) nguTshabe, S.L.; Mini, B M; Mkhonto, N V;

Igrama Noncwadi LwesiXhosa (1992) nguSatyo, S.C.;

Isibane 3 (1992) nguLuwaca, N.; noQamata, K. N.;

no-**Umdiliya WesiXhosa** (1988) ngu Moropa C.K.; Tyatyeka, D.M.; Tyatyeka M.M.

zigxininisa le nkcazelo ingentla apho imifanekiso-ngqondweni ithi ifaniswe neengqikelelo ezifana nayo. Ukufaniswa kukho kwisikweko. Isikweko sinokuba yintsika yombongo uphela kwangaxeshanye sinike into ebambekayo nevakalayo.

2.1.4 Isigqibo sabaninzi ngesikweko

UHermanson (1995) ecaphula kuluvo lukaMacky (1990:1) ubonisa ngokuphandle ukuba ukususela ekupapashweni kwencwadi kaMax Black ethi Model and Metaphors ngowe-1962, iimfundimani zisifumanise isikweko siyenye yezinto eziphambili kulwazi lomntu neyona nto itsala umdla njengesihloko sengxoxo, kangangokuba ihlabathi leengcali zefilosofi nezeelwimi lithiwe mba ziincwadi namanqaku angezikweko.

Uqulunqo oluphuma kwiinkcazelo zezichazi-magama neencwadi-zikhokelo kubonakala ngathi eyona mbono ithandwa luninzi ngesikweko kukuba isikweko luthlekiso, ufaniso okanye ufakelelo. Ngoko oku kuthe gqolo kusekelwe kwinkcazelo ka-Aristotle.

Oku kujikeleza kumfanekiso-ngqondweni wokuqaphela izinto, ukwenzeka kwezinto ezibonakalayo, kunye nomfanekiso-ngqondweni ocacileyo womntu ekufuneka usekiwe. Ngako oko imbono yokuba isikweko sithi into yenye into yenza ukuba ubani azingce ngolwimi lwakhe. Kwezi zivakalisi zilandelayo;

- a. Uyihagu;
- b. Ulilitye;
- c. eligwele (ngumsindo)
- d. lulwandle

Kukho ubungqina bokubakho kofaniso kwisikweko, into leyo eyenza ukuba othethayo nomameleyo azive ekhululekile ukuwuqonda umxholo.

2.2 IITHIYORI EZIYINGXAM EKHUTSHELWE NGOBUNJALO [Literal-core theories]

UHermanson (1955) ecaphula uJohnson (1987:6) kwincwadi ethi “The Body in the Mind” uyazahlula-hlula iithiyori ezivame ukubizwa ngokuba luthlekiso, ufakelelo nofaniso.

2.2.1 Ithiyori yofakelelo (Substitution theory)

UHermanson (1995) ecaphula uVan der Merwe (1983:207) uthi ithiyori zofakelelo ziyibeka eyona ndawo ncakasana yentsingiselo yesikweko kwigama elo, ukuze isikweko ke ibe kuphela kukufakelelwa kwegama endaweni yelinye. UHermanson (1995) engqina ecaphula uSoskice (1989:24-25) uthi ithiyori yofakelelo esisiseko eyaziwa njengephuma kuAristotle noQuintilian ithi isikweko yenye nje yeendlela zokuthetha into enokuthethwa ngobunjalo bayo.

Ngoko, imbono eyinkcazelo efihlakeleyo yethiyori yofakelelo yileyo yentsingiselo yegama ejikekileyo; isikweko sithatyathwa njengegama elinesiphene elifakelwe endaweni yelo lifanelekileyo kodwa elinako, ngokoqikelelo, ukuthathwa indawo yalo lalinye nangaliphina ixesha; ngoko ubani uthi “Uyingcuka, “enako kananjalo ukuthi “Unamaqhinga”.

Ecaphula uSoskice (1989) uHermanson (1995) uthi, le thiyori, “isenza isikweko sibe yinto ekunokuthiwa liqhina okanye uqashi-qashi womdlalo wamagama nokuthakazelelwa kwesikweko ngokubhekiselele ekusonjululweni kwelo qhina”.

2.2.2 Ithiyori zothelekiso (Comparison Theory)

Ithiyori zothelekiso ezivela kuVan der Merwe (1983: 207) ngokucatshulwa nguHermanson (1995:10) nazo ziyibeka eyona ndawo ncakasana yentsingiselo yesikweko egameni, kwaye zisibona isikweko njengothelekiso oluthe twatse, ngako oko isikweko ngokwenene luthlekiswa endaweni yofaniso.

2.2.3 Ithiyori yofaniso (Similarity theory)

Uluvo lukaVan der Merwe (1983:207) ngokucatshulwa nguHermanson luthi le thiyori uyichaza njengebona isikweko njengegama elintsingiselo yalo ngqo inika umfanekiso waloo nto sukuba lifaniswa nayo. Ngoko uJohnson (1987); ngokuqaphela kuka Hermanson, ukhangeleka esifaka kuluhlu lweethiyori zothelekiso njengofaniso.

2.2.4 Ithiyori yovakalelo (Emotive theory)

Le yaziwa kananjalo njengethiyori yenkxalabo. Isikweko siveza iimvakalelo zombhali yaye sivuselela iimvakalelo ezikwanjalo kulowo uphulaphuleyo.

Ngenxa yokungaqhelani kwezakhi-magama esinye nesinye, inkxalabo ibakho phakathi kwezakhi-magama. Le nkxalabo yenziwa kukungangqinelani kwezo zinto zisukuba zithelekiswa. Enye into iyasuswa kwimeko ebikade ikuyo ze ibekwe ecaleni lenye ephikisana nayo. Le nkxalabo iyagcinwa ngamagama athe gqolo ezama ukuzibonakalisa ngokungabikho kwawo (Jadezweni 1987:6).

UTshaka (1953:20) unale mbono yokuba, ngaphandle kokuqhankqalaza ngenxa yale meko ubani uyayiva le nkxalabo yokuza kwenzeka ethubeni.

2.2.5 Ithiyori yothungelwano (Interaction theory)

UHermanson (1995) ecaphula uSoskice (1989) uyavumelana no Van der Merwe (1983) ukuba: "In the interaction theory, the locus of the metaphorical meaning is not on the word, but on the sentence". UJadezweni (1987:26) ubone isibayiyo njengomthwali-ntsingiselo kuba uphawula athi kungesibanjalo esi ekuthi kubekho unxulumano oluthe ngqo phakathi kwentloko kunye nesifezekisi. Intloko kule imeko yimvakalo ukuze isifezekisi sibe ngumthwali-ntsingiselo. Imo yembongi ingavakaliswa ngokusetyenziswa kwezibanjalo. Ecaphula uDu Plessis (1985:2) uJadezweni (1987:26) uthi esi sibanjalo sinonxulumano olungenagxininiso nemvakalo kule mizekelo ilandelayo;

Yinyoka (iph. 100); Ngamaphiko (iph. 116); Luvundu(iph. 7)
Ngumpu (iph. 25).

Ecaphula uKittay (1987:22) uHermanson (1995) unika iimpawu eziphambili zethiyori yothungelwano ngale ndlela ilandelayo:

(a) That metaphors are sentences, not isolated words.

- (b) That a metaphor consists of two components.
- (c) That there is a tension between these two components.
- (d) That these components need to be understood as systems.
- (e) That the meaning of a metaphor is irreducible and cognitive.
- (f) That the meaning of metaphor arises from an interplay of these components.

Xa kuthlekiswa naxa kujongwa kwimbono zethiyori yothungelwano ngokukaJadezweni kunye no Kittay, kucacile ukuba isikweko sibunjwa engqondweni. UBokoda (1994: 193) uthi:

In a metaphor, the reader is taken to enjoy
problem-solving or to delight in the author's skill
at half-concealing and half-revealing his meaning
thereby also striking on the skill and experience of
the reader. The reader has to use association to
understand the value of what is referred to: e.g. in
"Mth'oziqhamo zimuzumuzu" ocacisa ukuba
ixabiso lomthi libalulekile (Izibongo p.10).

UHermanson (1995), ecaphula uRichards uthi imfuneko yokuba isikweko ngasinye sibe neentloko ezimbini ezicacileyo, yenye yoonobangela bokungabinasigxina nokuncamisayo kwithiyori yothungelwano kaBlack. Ilele kwibango lakhe into yokuba iintloko zombini ziyabalulwa kuthungelwano olukwisikweko.

URichards noVilakazi (1978) bavumelana ngalo mxholo mnye ukuba kukho iimeko apho umbhali acacisa isikweko ngokuthe ngqo ngokubeka imvakalo nomthwali-ntsingiselo zibelekane, enye ecaleni lenye. Oku kuboniswa kwisibayiyi xa sisetyenziswa ngokwesiqhelo ukubonisa enye intloko ngayimbi. Kwimizekelo ekumbongo kwaDedangendlale uVilakazi uthi:

Isiphuku kungutshani --- iph 29

Ku- “uMamina” uVilakazi uthi;

Ucash'esikhotheni somlalane; (Ama: iph. 45)

Umlalane ngumphefumulo wami ---

Inkcazelo elolu hlobo ayivakali ayinamsebenzi kunezinye izakhi zivakalisi ngaphandle kokuba imbongi iwutyebise umfanekiso-ngqondweni ngokuthi isebenzise ezinye izixhobo. Umzekelo wokuqala awushiya mfanekiso-engqondweni kuba konke okuthethwa yimbongi yinto yokuba izifihla phantsi kwengca njengokungathi izigquma ngengubo.

Kumzekelo wesibini uthlekiso lukwinqanaba eliphezulu ngenxa yokungafani okukhulu phakathi kwemvakalo nenqwelo, umthwali sithuthi kungenjalo umthwali ntsingiselo. Kunzima ukubona into encinane efihlakele kwingca ende. Loo nto iba yinxalenye yengca leyo ukutsho oko. uMamina usondele kakhulu kwimbongi kangangokuba abe yinxenye yombilini wayo.

2.2.6 lithiyori zengqiqo (Conceptual)

ULakoff noJohnson (1980:23) bayayiphikisa into yokuba isikweko sisigaba sentetho kwaye bayayigxininisa into yokuba ingxam yesikweko ixhomekeke kwindlela esiqonda ngayo izinto nakumava ethu: U-Aaron noJackendorff (1991:320) ngeembono zikaHermanson (1995) bathi:

**Metaphor is a conceptual (based on concepts) or
cognitive (acquiring knowledge and understanding)
organisation expressed by the linguistic object.**

Isikweko esikumbongo yinto eyahluke ngokuthe gca kwisikweko esikwintetho yolwimi lwemihla ngemihla. Kunokuba kubenjalo, isikweko sombongo sisebenzisa ze sityebise izikweko zemihla ngemihla eziphambi kwaso nasiphina isithethi solwimi esinobuchule bokuthetha. lintetho ezikwekwayo zityhutyha ulwimi oluqhelekileyo: azisetyenziselwa

nje kuphela iinjongo zokubonisa ubuciko/ubugcisa. Ezi zikweko zemihla ngemihla zibonisa iingqikelelo zobugcisa bengqondo nenkcubeko kwihlabathi.

UHermanson (1995:18) njengoko ecaphule kuAaron (1991:320).

Ukuvumelana noJacobson (1966) ukuba ukuze umyalezo usebenze ufuna ingxam yomxholo, ufaniso lubelekiswe kulwayamano, yiyo le nto ibangela ukuba ukulingana kunyuselwe kwizakhi-zixhobo zolandelelwano. Ithiyori yengqiqo ithetha ngokuyiqonda indlela ubani awufumana ngayo umyalezo wegalelo elibhaliweyo okanye elithethwayo kulwimi lwakhe. Umnwe ubekwa kwizinto eziziimpawu. Ithiyori yengqiqo inceda ekuveliseni umthombo neendawo ekujoliswe kuzo lulwimi.

2.2.7 Ithiyori yesikweko ngokwegrama

1. UKWAKHIWA KWESIBANJALO

Isibanjalo sichazwa ngokomsebenzi esiwenzayo ngokokwakhiwa kwaso, oko kukuthi, kukudibana intloko kunye nesifezekisi. Doke (1930:215)

UCrystal (1992:84) usichaza isibanjalo njengegama elisetyenziswa kwinkcazo yegrama njengelibhekisa kwisenzi esihlanganisayo, oko kukuthi isenzi esinentsingiselo ezimeleyo encinane, nesimsebenzi waso kukunxulumanisa amanye amalungu esakhiwo segatya, ingakumbi intloko nesifezekisi. Uqhuba athi, esiNgesini isibanjalo esiyintloko okanye isenzi silinganisi ngu “ngu” umzekelo: ngugqirha Hermanson (1995).

Iintetho zezibanjalo ziyafumaneka kuwo nawuphina umbongo oncomayo, ezi zinceda ukwakha isikweko, isimntwiso nezinye izafobe. Zidla ngokuba sekuqaleni komqolo. Iimbongi zomthonyama zidla ngokusebenzisa amagama ambaxa aqala ngesivisa njengoko enceda ukunyumbaza / ukuvuselela iimvakalelo zabalesi nokutsala ingqiqo zabo kokubonwayo nokuviwayo.

UVilakazi wenza ulinganiso ngqo lwezinto ezimbini ngokusebenzisa isibayiyo kwezinye izikweko. Esi sibanjalo sisetyenziswa kakhulu ukuphawula injongosenzi ngenye. Kumbongo othi “kwaDeda ngendlale” uthi:-

- (i) Isiphuku kungutshani (Ama; iph.29)
ku “uMamina” uthi:-
- (ii) (a) Ucash'esikhotheni soMlalane;
(b) Umlalane ngumphefumulo wami ----.(Ama; iph.45).

Kule mizekelo imbongi ichaza isikweko ngokuthe ngqo ngokubeka imvakalo nomthwali kunye, ilelo ecaleni kwelinye, ukutsho oko. Umzekelo wokuqala ongentla asiyonto unokuyicingela kuba konke okuthethwa yimbongi (ngumbhali wombongo) yinto yokuba uzifihla phantsi kwengca ngokungathi uzembathisa ngengubo. Kumzekelo wesibini uthelekiso luthe chatha ukunyusa umgangatho ngenxa yokungafani okukhulu phakathi kwemvakalo nomthwali. Kunzima ukubona into encinane ezimele engceni ende. Imbongi ithi ke uMamina usondele kakhulu kuyo kangangokuba abe yinxalenye yombilini wakhe.

UMphalala (1995) ecaphula uHawkes (1980:1) kwelinye icala unenkcazelo ethi: **Metaphor** refers to a particular set of linguistic processes whereby aspects of one object are “carried over” or transferred to another object, so that the second object is spoken of as it were the first.

Kwezi mbono zingentla kuyacaca ukuba isikweko sisuka kuthelekiso lwezinto ezimbini okanye injongosenzi ezifanayo ngokwendlela ethile eziyiyo, yaye kungolu faniso apho olu thelekiso luqikelelwa khona. Ukubonisa le nto lo mzekelo ulandelayo unokusetyenziswa:-

Le ndoda yimfene ngenzondo.

Kulo mzekelo ungentla zimbini izinto ezithelekiswayo, indoda nemfene. Indoda ithelekiswa nemfene esisilwanyana esaziwa ngenqala yaso. Esi sibini siyafana kuba siphawulwa ngokuba nenqala, kwaye ke uthelekiso luqukiwe kuba indoda yenziwa imfene le ifaniswa nayo (Mphalala 1995:13).

Ecaphula uBrooke-Rose (1958:14) kwincwadi yakhe ethi: ***Grammar of Metaphor*** yesikweko, uHermanson uthi usibona isikweko “njengegama elifakelwa endaweni yelinye, okanye ukuphawulwa kwento enye, ingqikelelo okanye umntu ngenye into”. Umzekelo, xa ubani enoxanduva olusemagxeni akhe lwento yonke ekhayeni lakhe, uthi, “Ndiyintsika yekhaya”.

Imizekelo kaYali-Manisi, xa esebenzisa izikweko ngezikweko kwimibongo yakhe, isekelwe ikakhulu kwimvelaphi nentsukaphi yakhe. Kulo mzekelo ulandelayo ophuma kwi-“Izibongo” (p.10), uJongilizwe Dalindyabo kuthiwa uyinyok'emnyama, ixhalanga, umthi oveza iziqhamo ezihle, intaba ephakamileyo kunye nendlovu.

Uthi,

- (i) Nyok'emnyam'ecand'iziziba
- (ii) Yindlovu yakwaNgubengcuka (Izibongo p.7)

UJadezweni (1987:26) usibone isibayiyo sowanzi njengomthwali-ntsingiselo kuba uthi kungesi sibayiyo ekuthi kubekho unxibelelwano ngqo phakathi kwentloko nesifezekisi. Intloko kule imeko yimvakalo ze isifezekisi sibe ngumthwali-ntsingiselo. Imo yembongi ingaboniswa ngokusetyenziswa kwesibanjalo.

Kwezi zilandelayo izibanjalo unxulumano lunogxininiso:-

- (i) Ndingumntwana (iph. 45)
- (ii) Abubusi (iph.34)
- (iii) Liyintombazana (iph. 6). Jadezweni (1987:26)

Kwezi zibanjalo ubudlelwane phakathi kwemvakalo nomthwali-ntsingiselo buyagxininiswa ngokusetyenziswa kwesivumelanisi sentloko. Izibanjalo zichaza ubudlelwane obumileyo. Kuyaphawuleka ukuba isibanjalo esinogxininiso sinefuthe kwisingqi sevesi yombongo. Isantya sesingqi siyacothisiswa. Kananjalo kukho izibanjalo ezisaqalayo. Ezi zibonisa imo etshintshileyo yotshintsho okanye imo etshintshayo. Ecaphula uDu Plessis (1985:2) uJadwezweni (1987) uthi eli cala lisaqalayo liboniswa ngoko kwezi zibanjalo zilandelayo:-

- (i) Balikhambi (iph. 95)
- (ii) Baluthuthu (iph. 13)

2. UKWAKHIWA KWEZIFANEKISOZWI

Ngesifanekisozwi umphulaphuli uyabona, uyeva, okanye uyavakalelwa yinto echazwayo nokuba sisandi, uvuselelo, ukuchukumiseka, umbala, ukurhwexa, intshukumo, ubume, okanye nayiphina enye into enokuchazwa.

Izifanekisozwi zikhe zasetyenziswa endaweni yamagama namabinzana, oko kwenze umbongo ube mfutshane kwaye uthi mbo. Qangule, (1972:22). UQangule uphawule ukusetyenziswa okuninzi kwesifanekisozwi kumbongo **lgqili**; Tshaka (1953:52).

UBokoda (1994:185) unika umzekelo ocacileyo wokwakhiwa kwesikweko sesifanekisozwi kumbongo, **Imfazwe** iph.10 wemibongo kaDavid Pakamile Yali-Manisi. Imbongi ithi:-

Int'eziqhel'ukubamb'ingonyam'ihleli,
 Zith'ukuyimbamba ziyithichununu,
 Ziyithi **hlasi, lenge, jwi, chukru**
 Zide zinge zibamb'unogwaja.

Kule mizekelo imbongi ichaza imeko echukumisayo nokubonisa ngokuthe gca okwenzekayo phambi kwemfazwe, yaye amajoni kufuneka ezithembe kangangoko ukuba baza kuqubisana notshaba egageni. Uzifumanisa zilulutho izifanekisozwi ingakumbi xa zisetyenziswa nofaniso kumqolo wokugqibela.

3. AMAQHALO

Kukho eminye imibongo ebonisa ingcaciso-mazwi esondeleyo kumaqhalo esikweko. Eminyane yemiqolo, ingakumbi kuTshaka (1953:52) inikwa iqhalo elingqameneyo nayo njengoko lifumaneka kwincwadi kaMesatywa, "Amaqhalo nezaci". Le mizekelo ilandelayo yisampulu yemiqolo ecatshulwe kumbongo "**lgqili** (Tshaka, 1953: 59)".

Umqolo 10: Inyok'enengcwangu xa sukub'ihluthi. (Zingasuzela zityebile) inani 1038)
Mesatywa.

Umqolo 13: Yinyok'ebulalayo nok'ingenamazinyo (Ulilahle elinothuthu--- (811)

Umqolo 37: Kuwel'iintaka namehlo kuphela (Iliso liwela umfula uzele --- (1082)

UQangule (1972:23) uyayibethelela into yokuba amaqhalo asetyenziswe
Kulo mbongo kwakunye neentetho ezihambelana namaqhalo aziwayo
kakhulu anika ubuncwane bobuciko bamandulo kwingcaciso-mazwi
eembongi. Imvakalo yazo elumkiso ayithandabuzeki. Oku kuluphawu
lwemihobe enoncomo / encomayo.

NgesiZulu eminye yemizekelo kaVilakazi yeyesafobe esintsingiselo ivela
kancinane oko kuthi isafobe apho sisebenzisa igama elinye endaweni
yeline, njengento ephelileyo endaweni yenxalenye. Ku "Inkelenkele
yakwaXhoza" uVilakazi ubhekisa kwisinxibo esisetyenziswa ngabanye
abantu athi: Ezazigqok'amanqe zibhinc'intshe --- (ink, p. 9).
Apha imbongi ithetha ukuba aba bantu babenxibe izinto ezinoboya /
ezineentsiba zezo ntaka. Ku "Ngizw'ingoma" sifumana umqolo othi:
Bebhem'izinyathi nezinkab'ezizimbedula. (ink, p.39).

Ngokulula oku kuthetha ukuba aba bantu babesebenzisa iimpondo
zeenyathi neenkomo njengeenqawe zokutshaya ezibizwa ngokuba
"ngamagudu". Inkcazelo yesivumelanisi isuka kwigama 'imbedula'
elithetha inkomo endala eneempondo ezijikojiko, ezithe saa.

Ezi ntetho zintle kuba zezendlela yobuchule bokuthetha into ngezagwelo.
Koko ukusebenza kwazo kuye kwancitshiswa ngenxa yokuba sezide
zayinxalenye yolwimi lobuciko bentetho yemihla ngemihla.

Kule mizekelo icatshulwe ngentla ngu Ntuli (1978:191), uVilakazi wayenolwazi lokuba usebenzisa iintetho zobuciko ezisetyenziswa rhoqo.

Ecaphula uGuma (1967: 66) ethetha ngezaci uBokoda (1994: 206) uthi:

An idiom is an indigeneous expression whose meaning cannot be ordinarily deduced or inferred from knowledge of the individual word that make it up.

Ibid: idioms are short and help to elevate poetry from ordinary language. They are therefore utilised to bring about compactness of the poem.

Umzekelo woku uthathwa kwlzibongo zikaYali-Manisi apho imbongi isebenzisa izaci ezibini kwimiqolo emibini ukubonisa okubangelwe kukufa kusapho lwakwa Matanzima. UMthethuvumile ufe eselula waye elindeleke ukuba azise igalelo elivakalayo kwinkqubela yesizwe. Izaci ezisetyenzisiweyo zezokubonisa umothuko nelahleko uthi:

Namhl'usihluth'intlak'emlonyeni,
Sisala simi nomq'esandleni,

Imbongi isilungisile esi saci kumqolo wesibini. Sidla ngokufundeka ngolu hlobo. "Umqa womele ephininini" kodwa uthi womele ezandleni hayi ezamisweni. Omnye umzekelo ku "Imfazwe" (p. 8) uthi; uKheneli Maclean walalelwa yimikhosi yamaXhosa kumwonyo apho amanye amajoni aye abulawa aze amanye asaba ukusindisa ubomi bawo kuba kungekho ndlela mbini. Uthi:

Wath'osindileyo wasisichenene
Wathi, nyawo zam ndibeleke
Woza uthi wakhe wandenzela ntoni na!

Kule mizekelo kuyaphawuleka ukuba ezi zaci zilwenza mandundu uloyiko lokufa oluboniswa kukubaleka kwamajoni.

Ecaphula uSerudu (1987: 243) uBokoda (1994: 206) uqukumbela ngelithi:

Idioms are embellishments of a writer's language.
They serve to heighten and to typify a particular
writer's language usage. They even lift the literary
work above the plane of dull imitativeness.

Ukuqukumbela ngamaqhalo uBokoda (1994: 206) uthi:

It is said that proverbs are culturally developed
and each culture has its own unique repertoire.
Uqaphela oku:

Although they are unique to a certain culture there
may be equivalents in other cultures signifying the
same values. The proverb about Unity occurs in
various languages and it means the same thing.

IsiXhosa	-	Imbumba Yamanyama
IsiNgesi	-	Unity is strength
IsiBhulu	-	Eendrag maak mag
IsiZulu	-	Sonqoba simunye.

4. UKWAKHIWA KWESIMNINI

uHermanson (1995) ecaphula uNtuli ngesiZulu (1978: 165)
kuyaphawuleka ukuba kwizikweko ezibandakanya ukwakhiwa kwesimnini,
obangwayo uthanda ukuba luphawu olukwekwayo lomnini. Ku **'Wo,**
lelikhehla', le miqolo ilandelayo
ithi:-

Zinesithunz'izinwele zakho;
Zibik'imigwaqo yeminyaka ---- (ama, iph.11)

Imbongi apha ifakelela intswane kwintshukumo yeminyaka ngokuthi kukho iindlela ethe iminyaka indod'enkulu yanqumla kuzo. Kulo mqolo umsebenzi wegama 'imigwaqo' kukuchaza iminyaka. Imbongi ikhethe ukusebenzisa indlela ezininzi ukukwesa amava aliqela ethe yadibana nawo indod'enkulu ngexesha lokudla kwayo ubomi. Isikweso esichazayo somnini, sicacile kulo mzekelo oku 'Inyanga' ----
 Ngibon'ucansi lwamasimu akamoba ----- (ama, iph. 15).

Igama elithi 'ucansi' lichaza ukunaba nokuthi saa kwamasimi eswekile. Eli gama aliniki mfanekiso-ngqondweni uzimeleyo.

Ikhukho yinto engenasihlahla njengomfanekiso, kodwa uphawu lobusibaca kwalo bungena tsotsololo kumfanekiso othe thaa wamasimi eswekile athe qwelele. Oluphawu longeza ubuhle nokulungiswa kwangabom kwimo-meko yendawo.

Ngeli xa injongo yombangwa ikukuchaza, ikwayanyaniswa ngendlela ethile nomnini. Kumbongo u"**Ngobumyazi eNdonda**" imbongi ithi:-

Amaphik'omnyam'ebaleka
 Eshiy'umhlaba (Ama iph. 5)

Kulo mzekelo asikwazi ukwahlukanisa ubumnyama kumaphiko. Ubumnyama apha abunamaphiko. Ngamanye amazwi obe kubaleka bubumnyama bona ingeyiyo inxenye yabo. Ukukhanywa kwamaphiko, kambe, kongezelela intwana yobomi kobu bumnyama ukuze ubani abe nomfanekiso werhamncwa elimnyama elibuntakarha libaleka. Ubumnyama buyavela kwakhona kwesi sikweko sinik'umdlala nesifumaneka kwi 'Imbongi' ---

Nalapho kungephuzela khona amalangab' omnyama -----

Njengoko ubumnyama bungenamacala, amadangatye ekuthethwa ngawo apha athetha ubumnyama kanye. Isinika umdlala into yokuba imbongi ithelekisa izinto

ezimbini ezingafaniyo, ilangatye (ukukhanya) kunye nobumnyama: ngenxa yeentshukumo zawo ezibonakalayo amalangatye abonwa enophawu lento enobomi. Lolu phawu olu elifuna ukunika ubom kobu bumnyama bakhe.

Kule mizekelo neminye izikweko zikaVilakazi ezibandakanya ukwakhiwa kwesimnini yindlela esebenzayo yokongeza iimpawu ezingabonakaliyo kwimifanekiso – ngqondweni esiyinikiweyo uHermanson (1995) ecaphula uGroenewald (1998: 6) kwi-*South African Journal of African Languages* kukho izikweko eziphawulwa ngesimnini ukuze ngoko endaweni yokuba kuthiwe 'ubukhosi buliziko', imbongi zomthonyama zithi 'iziko lobukhosi', njengoko kunjalo kwi 'Izibongo zenkosana uJames'.

IsiXhosa naso sisebenzisa ezi zakhiwo zezimnini ingakumbi kwimibongo encomayo. UKetwana (1990: 38) unika umzekelo ocacileyo xa esithi;

- (i) "Mzi werhamb'elineendevu lakwaMthikrakra"
- (ii) "Sitsho kuwe nkonyana kaNgangelizwe"
- (iii) Lidini lesizwe sabaThemb' uJonguhlanga. Yako (1974:38)

Xa uqaphela ezi zivakalisi, ubani unokubona ukuba zisetyenziswa xa kunconywa isenzo esihle yinkosi nokuba kusemfazweni okanye ekuphatheni abantu. Xa uthetha ngomntu njengomthombo, ufuna ukubethelela ukuba uluncedo esizweni sakhe, kuba umthombo usoloko uncada abantu ngamanzi anomsebenzi omninzi. Kule mizekelo ilandelayo uLuwaca noQamata (1992:27) basebenzisa ukwakhiwa kwesimnini kakhulu:

Sinebhongo neqhayiya ngawe

Somthombo wempucuko nenkcubeko

Wena ulikhaya labantsundu

Nal'ichibi **lethu** ma-Afrika.

5. UKWAKHIWA KWESISEKO-SENZI

Olunye uhlobo lolwakhiwo sisiseko senzi xa isikweko sisekwe kwisenzi. Isenzi singanefuthe sokungayiniki bomi into enobom okanye siyinike ubom engenabom.

Le milo iyasetyenziswa kananjalo nguVilakazi ku 'Umcabango wasekuseni' apho sifumana le miqolo ithi:

Sizukulwane sosizi
Nin'enihulelwe phansi
Yizinkambiso ----- (iph. 31)

Isenzi esithi 'hula' sisinika umfanekiso ngqondweni wezityalo ezishinyeneyo ezinjengengca ethe yachetywa ngento ebukhali. Oku kwenzeka ngokukhawuleza nangokulula, zithi ke izityalo ziwe phantsi zingashukumi. Lo ngumfanekiso-ngqondweni onguwo ukubonisa indlela ekulula ngayo abathi aba bantu baphulw'iimpondo.

Aba bantu abanandlela yakuzikhusela. Kunik'umdlu ukuba into eyenza oku kugecwa ibe yinto engabonwayo esengqondweni. Abantu babulawa emiphefumleni kukungabikho kobulungisa abakufumanayo.

Esi siseko-senzi sikwacatshulwa nguLuwaca noQamata (1992:19) kumbongo othi "UMadolo Umfo kaMdledle Simhluthiwe"

Bathi:

Wanxanwa eCala wasela eDikeni
Silo esaqatshulwa safuthwa
Ngemfundo nomhlonyane kaSomgxada!

Lo mqolo wokuqala ubonisa isikweko esakhiwe kwizenzi u "**wanxanwa** no **wasela**". Umqolo wesibini ubonisa isenzi kunye nesikweko esakhiwe kwisibizo umz. "Sisilo" nezi zenzi zibini "esaqatshulwa" no "safuthwa".

EsiNgesini ukusetyenziswa kwesenzi njengesikweko kwenzeka kwincwadi kaShakespear engu **Merchant of Venice** (v.1.54), How sweet the moonlight sleeps upon this bank. NgesiZulu uVilakazi usebenzisa umfanekiso-ngqondweni womthi kwiindawo ezininzi ku-

“Unokufa”. Ukufa kwamantombazana kufaniswa nokwaphuka kwemithi kule miqolo ilandelayo:

----- izintokazi

----- ziphokoqa

zigawulwa zinsizwa (Ink, iph. 76)

Isenzi u’phokoqa’ sithetha ukwaphuka okanye ukuthi shwaqe ngophanyazo. Engqondweni yembongi ukufa kwala mantombazana kufana nokuthi shwaqe komthi.

Kodwa u’zigawulwa’ ubhekisele kwindlela yokufa ethe chu, ithatha ixesha layo. Kule meko ukufa kubangelwa ngabo bathakatha la mantombazana. Ungaphawula ukuba kwiqela lemibongo uVilakazi uthelekisa umntu nomthi okanye nenye into enobomi besityalo. Oku ukwenza kuba umntu nezityalo zombini ezi zinto zikhula zibe ndala, kuze kufikelele ixesha apho ubom bazo kufuneka buphelile.

Isenzi sinokuthatha indima yesikweko ngenxa yenjongosenzi okanye isihlomelo esisetyenziswa nayo. Umzekelo woku ufumaneka ku ‘UShaka kaSenzangakhona’ kwimiqolo ethi:

Waw'uZwide eziwisa -----

----- wawa isingcezu (Ink, iph. 41)

U “wawa” wokuqala akenzi ukuba uZwide angaphili. Unokuthetha kanye ukuwa phantsi komntu nje kodwa. Ngulo “wawa” wesibini owenza uZwide angabi nabomi ngenxa yegama ‘izingcezu’ elilandela igama lakhe.

U ‘izingcezu’ sisibizo esisetyenziswa njengesihlomelo ukuchaza isenzeko sokuwa. Le nkcazelo isebenza ngokubuyel'emva yaye izenza zonke izenzi zibe ngumfanekiso wodongwe okanye ingqayi yegilasi ethi iwe yaphuke ibe ziingceba. Nje ukuba yaphuke ingqayi ibe ziingceba, ayikwazi ukuphinda ingcitywe kwakhona. Le yinkcazo eyiyo yokuwa kobuKumkani bukaZwide obungenakuze buphinde buvuswe kwakhona.

Uphawu olungenabom lwezi zikweko zezenzi lwenziwa kukuba xa imbongi isebenzisa isenzi, ikwenza oko sele inentloko esisikweko mthwali-ntsingiselo okhoyo kuphela engqondweni yayo. Endaweni yokusebenzisa lo mthwali-ntsingiselo isebenzisa imvakalo kunye nesenzi esidla ngokuhamba nomthwali-ntsingiselo ocingelwayo. Ubuhle besikweko busekufihlweni komthwali-ntsingiselo osengqondweni. Umthwali-ntsingiselo uyavela ngokuqukiweyo ze ahlangane nesenzi ukwenza lo mfanekiso ufunekayo.

6. ISIKWEKO ESINEMVAKALELO EYELELANISIWEYO

uRichards (1965) ilzahluko 5-6 kwincwadi ethi "Philosophy of Rhetoric" uthi:

In an implicit metaphors the tenor is not specified, but is implied by the verbal context; thus, if one says, "that reed was too frail to survive the storm of its sorrows".

Ingcaciso-mazwi ibonisa ukuba "ingcongolo" ngumthwali-ntsingiselo wemvakalo engachazwanga umntu. Onke amagama esikweko acatshuliweyo ukuza kuthi ga ngoku ngazizibizo, kodwa nezinye izigaba zentetho nazo zinakho ukusetyenziswa ngokukwekwayo.

UJadezweni (1987: 47) uthi kukho iimeko ezithile apho imbongi iye ingabinayo imvakalo. Umfundi, ngoku, uyanyanzeleka ukuba azigqibele ngokubhalwe kwingcaciso-mazwi. Ingcaciso-mazwi yombongo yiyo ekhokela umfundi ukuba afike kwimvakalo.

UHermanson (1995) ecaphula uVilakazi (1978) ngesiZulu, uthi ingcaciso-mazwi isixelela kanye le nto imelwe sisikweko.

Ku 'Nokufa' kuthiwa!

---- nom'oklebe

Base bephakuza izimpiko,

Bencel'izithupha begilana,

Imbongi ayixeli ukuba amakhozi / ookhetshe amele ntoni na. Asinika kuphela umfanekiso ocacileyo wezi zintaka zidla inyama ezilutshaba ezinkukhwini.

Yingcaciso-mazwi yombongo esikrobisayo ukuba amookhetshe balutshaba oluyonwabelayo into yokufa okuzayo komnye. Njengokhetshe, basoloko belangazelela ukuziyolisa ngencasa yamaxhoba awo 'Bancel'izithupha', ezi ntshaba mhalwumbi zinethemba lokufumana isabelo kwilifa lalo mntu ufileyo. Phambi kokufumanisa ukuba la makhetshe ngabantu, asisokoli kakhulu. Lo mnconwanwa womkhondo siwufumana kumazwi athi '**izithupha**' no '**Bethi**' esiwadibanisa nabantu.

UVilakazi unomnye umzekelo wesikweko esinemvakalo eyelelanisiweyo:

Ngabona izinsika zomuzi

Ekade ziphase nokababa,

Zinqunyelwa phans'okongandolo (Ink, p. 78)

Apha kwakhona kuyachazwa ukuba zimele ntoni na iintsika. Singatsho sithi zimele enye into, kuba, ngentetho ethe ngqo, iintsika zixhasa indlu hayi ubuhlanti bonke. Kungoko kubonakala ukuba 'umuzi' kule ngcaciso-mazwi ingentla uthetha usapho xa lulonke. "Izinsika", ngoko ngabantu. Abantu babefudula besithembile. Oku kumele ukubonisa kakuhle ukuba amandla nokuthembeka komntu akunakho ukumelana namandla okufa.

Imifanekiso-ngqondweni emibini iyadityaniswa. Abantu bayelelaniswe kwiintsika ngesikweko uze kamva, bayalelaniswe notyani ngofaniso. Olu faniso lusetyenziselwe ukuthelekisa ukuwa okanye ukufa komntu kunye nokuba lula kokuchetywa kotyani. 'UZinqunyelwa' ongenanto ayenzayo, ubonisa isixhobo esingabonakaliyo esisetyenziswa ekuchebeni utyani, oko kukuthi, ukubulawa kwaba bantu.

Ukutyeba kwezi zikweko kuxhomekeke kuyelelwaniso. Umfanekiso onikwayo ngulowo kuthiwa uphelele, unokuzimela poqo.

Ngaphandle kwengcaciso-mazwi yawo umfanekiso-ngqondweni unokuthathwa njengophawu olunokutolikwa ngeendlela ngeendlela.

UJolobe xa ecatshulwa nguJadezweni (1987: 47) kumbongo othi “Isimoyoywana” isenzi u “vutha” (amaph. 11-13), sithetha ukuba umsindo ngu “mlilo”.

Ubani uyanyanzeleka ukuba amtshintshe u “seyivutha ngumsindo” ku “umsindo ngumlilo”. Oku kunika imvakalo yesikweko.

2.3 ISIKWEKO KUTHELEKISO LOMNTU NESILWANYANA

2.3.1 Intshayelelo

Ukufanisa umntu / into, indawo nenye into kucacisa ukuba ineempawu zaloo nto sukube ithelekiswa nayo.

2.3.2 Abantu zizilwanyana

Imisebenzi / izimbo ezenziwa ngumntu ziye zifaniswe naleyo yesilo eso afaniswa naso.

Umzekelo: uLanga lo **yihagu**. Wohlukile umntu kwihagu. Ziimpawu kuphela ezibadibanisayo, ibe ke ihagu isaziwa ngobumdaka, ngokusoloko ikhalaza ikhala, ayoneli nokuba sele uyiphe ukutya kangakananina Apha, kuye kuxhomekeke ukuba isilwanyana eso sesaphina kuba kukho: Ezasendle – ezikhulu nezincinci; nezasekhaya.

2.3.3 Abantu ziintaka

Imikhwa nezenzo zeentaka ziye ziqapheleke nalapha ebantwini. Ooqashi-qashi yimfundiso eyaziwa nangutha-tha-tha kwinkcubeko yakwaNtu. Ungamva umntu esithi: qash-qash akuzazi iintaka, ndiyazaziintaka, wazi ntakani?

Ndaz'inxanxadi – ukuthini kwalo? Inxanxadi ngumxhomi – njalo-njalo.

2.3.4 Abantu zizinambuzane

Intshukumo eyenziwa ngumntu iye ifaniswe naleyo yesinambuzane. Izinambuzane nazo ziziindidi. Kukho ezo zirhubuluzayo kanti nezo zibhabhayo.

Zohlukile nangendlela ezinobungozi ngayo, kuba ezinye zinolwamvila olungenambaliso ukuba buhlungu oku, ezinye ke iziphumo zazo xa uzikhathazile ziba zibi.

2.3.5 Umntu lilanga

Ilanga laziwa ngokukhanyisela uluntu . Liluncedo kakhulu. Likwayiyo ingubo yasemini yamahlwempu. Okuthelekiswayo yimisebenzi enje ngaleyo yelanga; impucuko kwa nemfundo.

2.3.6 Abantu zizityalo

Isityalo siyaphila. Isikweko sesityalo iyakuba seso siveza umsebenzi wesityalo eso. Umzekelo (i) Usume waba **ligqabi** ndakumbuza ngomyeni wakhe.

(ii) **Ukhalakhulu** ulumla abantwana

2.3.7 Izinto ezinganiki bomi (inanimate)

Izinto ezinophawu olungenabom ziye zifaniswe nomntu ukufezekiswa kwemisebenzi yakhe.

Umzekelo: uFaro wayezicingela ukuba uyintsimbi ngexesha awayephethe amaSirayeli ngobukhoboka.

2.3.8 Imibala

Umbala uyakwazi ukunika intsingiselo yento echazwayo. Uyakwazi ukugxeka kungenjalo uncome ukwekwa ngemibala.

Umzekelo: (i) Umtshakazi waye **elubhelukazi** lwase Debe

(ii) Imazi yakowethu **iwaba**

2.3.9 Uvakalelo

Zininzi iindlela zokuvakalelwa, ezinje ngezi: uvuyo, usizi, intlupheko, dikidiki, shushu njalo-njalo. Ezi mpawu ziyakwazi ukuyiveza intsingiselo ngokukwekwa.

Umzekelo: Lusizi ukubona usana lugodola lungenabani.

2.3.10 Incasa

Incasa iyakwazi ukusikhupha isikweko sifaneleke siyinike intsingiselo.

Umzekelo: (i) ukhalakhulu ukrakra akathandeki ukumngcamla.
(ii) Imana yaye imnandi kakhulu kumaSirayeli.

2.3.11 Ubomi nokufa

Olu phawu lukwekwa iziphumo eziqulathwe bubom kanti nezo zokufa.

Umzekelo: (i) Ikrele kukufa
(ii) Indlu, ikhaya, bubomi yimpilo.

2.4 UPHONONONGO KWITHIYORI YESIKWEKO

Ecaphula uSoskice (1989:15) uHermanson (1995) ubonise ngokucacileyo ukuba ukuqulunqwa kwethiyori yesikweko okuya kuba lulutho kubaguquli kuxhomekeke kwinto efana nokuhlanganiswa kwenkcazelo enikwe nguSoskice naleyo kaLakoff noJohnson (1980:5), eyile:-

Metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another.

ibid:

The essence of metaphor is understanding and experiencing one kind of thing in terms of another.

Xa ulandela ezi nkcazelo zimbini, zikhangeleka zinoluvo olufanayo. Kwaye phantse yonke imizekelo ethi inikwe ngabo bahambisana nethiyori yengqiqo ibe yengolwimi olo. Indima engolwimi kwisikweko ikhangeleka ibaluleke kakhulu. uHermanson (1995:23) uthi, oku kuthetha ukuba xa sicinga ngokwesikweko sineempawu zolwimi esizidibanisa nemvakalo kunye nomthwali-ntsingiselo.

Ecaphula uSoskice (1989) owathi wagxininisa icala lengqondo eliyimfuneko kuyo yonke intetho esisikweko uHermanson (1995: 136) ubhala athi:

"A metaphor is only a metaphor because someone, speaker or hearer and ideally both, regards it as such; the intentional component is essential. It is thus the speaker's meaning, what he was thinking in uttering the speech act, that is determinative in whether he was speaking nonmetaphorically, metaphorically or even nonsensically" (1990: 136).

The way in which we "understand and experience one thing in terms of another" is, according to Lakoff and Turner (1989:66) that cognitive models are acquired by one's culture (Hermanson 1995:24). Competence in a language is more than a knowledge of the phonology; morphology; syntax and semantics of a language. (Soskice 1989; 44).

Ithiyori yesikweko kufuneka ingasijongi isikweko kuphela njengofakelelo endaweni yentetho eguqulelwe ngqo okanye eyeyovakalelo kuphela. Isikweko kufuneka sithathwe njengento ecingwe ngokupheleleyo nekwaziyo ukuthetha loo nto ingenakho ukukhutshwa ngalo naluphina olunye uhlobo. Kufuneka ichaze indlela esithi isikweko sisinike "iimbono ezimbini endaweni yenye"; oko sikwenze ngaphandle kokuwelela kwithiyori yothelekiso. Ngokomnqweno ithiyori yesikweko ibifanele ukuba iyanaba ingaphuhlisi kuphela injongo yesithethi ekusebenziseni isikweko, koko kananjalo nolwamkelo lomphulaphuli waso, ukuba umphulaphuli ufikelela njani kwisigqibo sokuba isithethi sithetha ngokukwekayo hayi imbudane nje, njalo-njalo. Oku kungabandakanya ingqwalasela ingeyiyo kuphela yokuthe kwathethwa kodwa nokukwingxam yomxholo zeemeko ebekuthethwa phantsi kwazo, iimvakalelo ngokufanayo zabo bobabini umphulaphuli nesithethi, neendlela-ndlela zentelekelelo esetyenziswa ngumphulaphuli xa ehlalutya ulwimi lwesithethi.

Intsingiselo entsha yezikweko ekhoyo esuka ekuphilisaneni ngengqiqo kwindawo ekuphuma umthombo xa ingqamaniswa nendawo ejoliswe kuyo inokuqondwa ngabo baphuma mlambo-mnye kumava abo nangenkcubeko.

KwisiNgesi kuthiwa: the aspects of the vehicle which apply to the tenor are sometimes called the “grounds” of the metaphor. URichards (1936) ecatshulwa nguHermanson (1995) uthi:

the meaning of metaphor is the product of an
 “Interaction” between vehicle and tenor in which
 the tension effected by their discrepancies may
 be no less important than the features and
 association which are common to both.

Ukusetyenziswa kwesikweko kulwimi bubuchule bolwimi obukwinqanaba eliphezulu. Nangona kunjalo, isiseko sokusetyenziswa kwesikweko kulwazi nje kuphela lolwimi, ngamagama, iimpawu zesemantikhi, namandla ahlangeneyo ezinawo izithethi. Fromkin and Rodman, (1998: 187).

UBesnier noFinegan (1989:190) becatshulwa nguHermanson (1995) bathi: kuyaqapheleka ukuba kukho ubugqina obuqotho bokuba ezinye indlela ezikwekwayo zivamile ukubakho kwiilwimi zehlabathi jikelele. Umzekelo: kwiilwimi ezininzi igama elithi “iliso” lisetyenziswa ngokwesikweko ukubhekisa kwizinto ezimbhoxo njengeqhubu leetapile okanye kwindawo /sahlulo sento esibekwe embindini njengombindi wesiphango/saqhwithi. Ngokwakhiwa kwesiseko- senzi ayizizo iindidi ezithile kuphela zohlobo lwezenzi ezikhoyo esiNgesini. Sinakho ukuthi, “Sibhidwe yinja ukungavuthwa”, sithetha ukuba “Amalinge awe phantsi” okanye “Ayiphumelelanga imigudu”.

Qaphela oku:

“The deal turns sour” meaning

“The deal collapses” or

“It does not succeed”.

ISAPHLUKO 3

IZIKWEKO KWIMIBONGO ECHONGIWEYO

3.1 INTSHAYELELO

Kwesi sahluko kutyunjwe izikweko kwimibongo kaTshaka eyile: Akuzaz' iintaka (amaphepha 36-38); Indlala (iphepha 71); Indlu emagama mathathu (amaphepha 50-52); Udlomdlayo (amaphepha 7-8); Iintsika ZeNtlambo yeTyhume (amaphepha 2-4); Ukuphela kwemfazwe (amaphepha 69-70); I-Afrika (amaphepha 17-18); Zemka iinkomo (amaphepha 20); uMosisi (amaphepha 34-36); Icawa (iphepha 38).

Le mibongo ityunjwe ngokwemixholo yaza yahlalutywa ukujonga igalelo lesikweko ngasinye kumbongo ngamnye.

3.2 IZIKWEKO ZENGQIQO (CONCEPTUAL METAPHORS)

Le mibongo ichongwe kule mixholo ilandelayo:

3.2.1 Eyezemveli

(1) Akuzaz'iintaka

3.2.2 Eyentlalo

(2) Indlala

(3) Indlu emagama mathathu

(4) Udlomdlayo

3.2.3 Eyembali

- (5) Ukuphela kwemfazwe
- (6) Iintsika Zentlambo yeTyhume

3.2.4 Eyopolitiko

- (7) I-Afrika
- (8) Zemka iinkomo

3.2.5 Eyakwalizwi (ezobunkonzo)

- (9) uMosisi
- (10) Icawa

3.3 UKUTYUNJWA KWEZIKWEKO KWIMIBONGO ECHONGIWEYO

3.3.1 Akuzaz' iintaka (amaphepha 36 – 38)

- 1. Iintaka ngabantu
- 2. UJolobe yintaka
- 3. UJobela yindoda / ngumfo
- 4. Intaka ngumLungu / ligqirha / livila / lithongorha
- 5. Intaka nguDlamini (inesiduko)
- 6. Ingxangxosi ngunobhala
- 7. Inxanxadi lilolo / ngumxhomi / sisikhohlakali.
- 8. Ihem ngumthi
- 9. Intaka luthando
- 10. Ikarukuni ngumntu
- 11. Inqilo livusathemba
- 12. UThekwane ngugxelesha

3.3.2 **Indlala** (iphepha 71)

1. Indlala yincasa
2. Indlala ngumntu / ngumfo
3. Indoda luchuku / lusizi / ziintlupheko / yintswelo.
4. Indoda ngunozala / lutshaba / yinto / sisijamankungwini.
5. Umfo ligwala

3.3.3 **Indlu emagama mathathu** (amaphepha 50-52)

1. Ibhari yindlu / yingubo / ngumthombo / sisikhohlakali / sisilo
2. Indlu yinkanti / yimpilo / likhaya / yimbodlela / ngumadle'krokra.
3. Imali liqhosha
4. Inkanti sisidelakufa
5. Inkomo yintsengwanekazi
6. Umzi ngumcim'iintsizi / ngootshomi / ngoontanga
7. Ibhari kukufa
8. Ibhali likhoboka (ngumntu0
9. Ibhari ngumxhaka
10. Intlupheko kukoja amathumbu entaka.

3.3.4 **Udlomdlayo** (amaphepha 7-8)

1. Ngumlambo (Isitanza se-1 nese-2)
2. Ngumntu / lutshaba / Juda Skariyoti / yinyoka (izitanza esesi-3 nese-4)
3. Sisityalo (isitanza sesi-5) (khalakhulu)

3.3.5 **lintsika zentlambo yetyhume** (amaphepha 2,3 kunye nele-4)

1. lintsika ngabantu
2. Intsika ngumthi

3. Intsika sisilwanyana
4. Iintsika zizithebe
5. Iintsika ngumlambo
6. Iintsika yimbalid

3.3.6 **Ukuphela kwemfazwe** (amaphepha 69 – 70)

1. Ixesha ngumntu / yingubo / ziingxwelerha
2. Imfazwe kukutya / likrele / kukufa
3. Umhla ludumo / yinkumbulo / ngumhlinzeko
4. Indoda sisilwanyana
5. Ixesha ziziyalo / yinkuthazo / yintsebenziswano

3.3.7 **I-afrika** (amaphepha 17-18) (umbongo uwonke sisikweko)

1. Ilizwe ngumntu
2. I-Afrika ngumntu olisizi
3. I-Afrika linqatha (yinyama) lixabiso
4. I-Afrika yindlu yentaka
5. I-Afrika ngumntu onekamva elingaqinisekanga
6. I-Afrika ngumntwana webhongo
7. I-Afrika ngumntu onyamezelayo / osengelwa phantsi.

3.3.8 **Zemka iinkomo** (iphepha 20)

1. Ilizwe ziinkomo
2. Iinkomo bubutyebi
3. Amadlelo bubom / yimpilo
4. Abantu ngamahlathi
5. Oonyana / oodade ngamakhaya
6. Ubomi lusizi / ziimbandezelo / ziintlungu / ziinyembezi
7. Amakhaya ngamanxuwa

8. Imfundo yimfuyo / yintsimi (uboya nombona)
9. Imfundo yimali (bubunzima)
10. Intombi lilizwe

3.3.9 **Umosisi** (amaphepha 34-36)

1. Umntu yincindi / yinyama / yimana
2. Umntu lityholo
3. Umntu yintsimbi / ngumlilo
4. Ilizwe yintonga
5. Ikrele ligazi

3.3.10 **Icawa** (iphepha 38)

1. Icawa yimini
2. Imini likhaya / yindlezane / sisikhukukazi / ngumondli / lilizwi
3. Ikhaya luxolo / yinguquko / ngumbulelo
4. Imini ngabantu / sisandi / luphumlo

3.4 **UHLALUTYO LWEMIBONGO**

EYEMVELI

3.4.1 **Akuzaz'iintaka**

UTshaka uvusa uluntu ngesi sihloko. Likhwelo eli elicela umngeni ekwafuna ukucacisa into, ngoko ucela ukumanyelwa. Unevuso lokuchazela nabanina ngakumbi ngeentaka. Kuyacaca ukuba ubani unolwazi ngeentaka kodwa umbhali wazi nzulu ngemikhwa kwanezimbo zazo. Kwa ukukhetha ezi zimbalwa kwezi zendalo phandl'apha zininzi okwesanti yolwandle, oku kudiza ukuba ngumakhwekhwetha ngokuzazi. Imikhwa nezimbo kwezi ntaka zimntwisiwe.

lintaka ngabantu

Ewe uJobela yintaka evame ukufunyanwa kwiindawo ezibujojo, unomsila omde. Bonke ooJobela uyakufika bengamadoda (ubuni) iduna ukutsho oko. Umbhali ukucacisa oku ngokumnika igama lomntu xa esithi 'umfo' kumqolo wesi-3.

Igama u 'idyasi' (isinxibo somntu) licacisa uboya bentaka obala labo limnyama. uJobela uyadlisela ngale dyasi yakhe, ligugu kuye kuba udalwe nayo ngoko ke upitshoza ngalo msila umde umnyama.

Umbhali uthetha ngokuzenza mkhulu nokuzenza mncinci-kulapha apho azama ukusicacisela ngamabhongo okupitshozisa loo msila mde macala onke efuna ukuzibalula kuba eyintakana nje engeyontaka inkulu. Le dyasi ingqinwa sisaci esithi, "Ujobela nentakazana". Xa simbona edlisela phakathi kwezinye iintaka, uyazivelela ezinye ngobu bude balo msila. Usoloko ephakathi kweentakazana.

Xa umbhali ethetha ngomthika ukwagxininisa le dyasi imnyama. Umthika_sisivatho esinxitywa ngabantu abathile ngamaxesha athile, umz:

Umshumayeli ecaweni

Umbhexeshi kwayala

Unikwa uphawu lobuntu, wenziwa afane naba bantu basebenzisa umthika atsho azibone ohlukile ebalulekile phakathi kwezinye iintaka atsho adlisele (umgca 1).

Eli gama lithi 'ntakazana' ligqamisa isimntwiso esiphuhlisa ubukhomokazi endaweni ka 'intakana'.

Obukeleyo kulula ukumahlula uJobela sele ephakathi kwezinye iintaka.

Intambanane ngumfo ozotywa enamaqhinga. Iyabukeka iyandandazela, xa etshila lo mfo uneenzipho ezibukhali, ulufumana lula utshaba lwakhe kuba unezimbo eziyolisa umxhelo utshaba olo lubukele lulale abe nguzungul'ichele ke ngoko.

La maqhinga okutshila indandazela, afana nalawo agqalwe nguWilliam Wordsworth kumbongo othi "The Daffodils".

La maqhinga okundanda asebenza kumbambazelayo ngokukaTshaka kuba nazi iimpuku neentethe zibiwa bubuthongo zibe ke zizisulu sentambanane ngezo nzipho zibukhali ziphethe ukufa.

Umfo osoloko enxibe isutu yakhe engwevu waziwa ngokungabi nalusini, bambi bathi lukhozi kanti abanye bathi nguKhetshe. Esi simntwiso sicacisa ukungalibali, inzondo ngakumbi xa elambile. UMphalala ecaphula uDoke noVilakazi (1949:407) uthi,

The eagle is a violent passionate man.

He is a very quick walker.

Ucaphula kwakhona uMsimang (1980:30) xa echaza uNkosi uButhelezi owaziwa ngobunganga kwezopolitiko, uthi:

Ukhozi lwakwaPhindangene

Luphindelele futhi eNgilane

UHermanson (1995:83) ephicotha uRadebe (1991:30) usibona esii sikweko siyisimboli yamatshe, uhlaselo olumangalisayo (nobulumko), kananjalo lungumzekelo wenqwelo ntaka olwamthabatha ukuya nokubuya eNgilane, uphanyazo lwesenzeko.

Ukunxiba isutu bubunene obo kodwa lo mfo uKhetshe izenzo azinalusini. Lilungelo lombhali eli elicacisa ukutshatshela kokuzazi kukaTshaka iintaka. Oku kungalibali kwalo mfo yintsomi endala yengxabano yesitshixo esalahlekayo phakathi komnumzana uKhozi nesikhukukazi senkukhu. Kunanamhl'oku amantshontsho ayatshotshobala ezimela xa isikhukukazi siye sahlaba ukhwelo sibona uKhetshe.

Ngokwenkolo, ngokwezemveli, isiduko segqirha lemvula nguDlamini. Eli igqirha liyixela ingekabonakali ngeempawu imvula. AmaXhosa anenkolo yokuba isikhalo **sentsikizi** siprofetha ukuza kwemvula.

UDlamini lo uyanqaba. Xa kubalele kwaXhosa intsikizi iyazingelwa ibulawe intywiliselwe emlanjeni ukutsala imvula. Eli linge lisasebenza nangoku kwelasEngcobo.

Intsikizi ayikwazi ukubhabha umgama omde, iye ithi vu phantsi maxa wambi. Iye ileqwe ngamahashe ukuba ibanjwe ibulawe. Iye ibotshelelwe emthini emlanjeni eludongeni apho amanzi anzulu khona. Kuye kubekho umntu owonyulelwe ukujonga ukuyikhupha apho ingekakhukuliswa ngamanzi omlambo.

Kwalo Dlamini buboya obumnyama obufana nedyasi ende emnyama ethanda ukombathwa ngamaXhosa. Umbhali usebenzise iintsiba, uboya obumnyama ukuzoba iimpawu zomntu. Isenzi u 'athi' kumgca wama – 16 uchaza isikhalo sentsikizi. Sisimntwiso esi kuba intaka ayithethi koko yenza isandi, yiyo ke le nto amaNgesi esithi, 'A bird sings'.

Umfo onesuti emnyama naye nguNomyayi. AmaXhosa la ngakumbi ngexesha lombhali uTshaka anenkolo ethi isutu emnyama yayisisinxibo samagqobhoka. Unomyayi unentloni, wonakalisa izilimo. Izithole ezi ngulo uzama ukuzikhuphela ngaphandle komhlaba nembewu ngokunjalo, konke oku kumchaza ukungabili igqobhoka.

UTshaka uyatshatshela ekwazini iinkolo ngeentaka nokuzazi iintaka. Oku kuphuhla kwinkolo yokuba uNomyayi unekhubalo elenza umntu asabe ingozi nobubi. Umqolo we- 20 udiza ukunqaba kweli chiza lethamsanqa. AmaXhosa aneqhalo alisebenzisa ukuchaza umntu ongade afumaneka enetyala kungenjalo enze okubi athi, 'Unomthi kaNomyayi' kuba uNomyayi kunqabile ukumbhabhisa kwaye kunqabe nokubona indlu yakhe.

Uphezukomkhono ngumLungu kuba ukhumsha kunene. Kaloku kukho ukumntwisa kwinkolo yakwaNtu ngale ntaka ekuthiwa ngesikhalo sayo icula ithi, 'Waste no time', kwisiXhosa ibe isithi 'Phez' komkhono'.

Ukuphuhlisa ukuzazi kwakhe umbhali uTshaka iintaka, le ngoma iqala ukuvakala eNtwasahlobo kude kube liHlobo apho imozulu iba ntle khona.

Ezi mpawu zentloni zimchaza umbhali njengomntu onobubele onentloni othethela phantsi okomntu okhumshileyo ongathi athande ukusithela xa kusenzeka isikizi nenyala phambi kwakhe.

Ithongorha lomfo sisikhova. Iyinene inkolo ethi nangona isikhova sinamehlo amakhulu asiboni kakuhle emini ngenxa yendlela esidalwe ngayo yokuphanyazwa yimitha yelanga egqobhozelayo emehlweni aso. Umntu olala emini livila. Umbhali apha ucacisa iintsingiselo ezimbini ngevila. Eyokuqala isenokuba inqenerha eli liyaqalekisa kuba alifumananga nto ekulaleni. Kukufika ukuvusa ingqondo yokuba umntu makavuke asebenze aphile ngokubila kwebunzi.

Kanti ke kusenokuba uyaqalekisa kuba elambile nje uzenzile linqenerha. Kanti maxa wambi xa lingabambisanga zimpuku liba nengqiniseko yokuba akuvunwanga kuloo nyaka, kaloku xa kuvuniwe, umbona uye ubekwe kwidladla okanye ezingxoweni esitheni, zikrekrethe iimpuku, sichwechwe isikhova sifumane ukutya kwaso ngobusuku.

Umqolo we-31 ubonisa isifanadumo ukuze isandi sesikhalo esenziwa sisikhova sibenze abantu basimamele. Umbhali ucacisa nembono yokuba xa isikhova sisithi akuvunwa nonyakanje kusukube abantu bezikhusele izivuno zabo, iimpuku ke zingenandlela yokudakasa zibonwe sisikhova.

Kusenokuba kanti sidala esi sikhova amehlo aso sele engwevu. Isifanekisozwi u'qwenge' sicacisa ukuvela kwemini entsha, mini enxamnye nentsebenzo yesikhova. Siye sihambe silale silambile. Umbhali uyasandisela ngokuthelekisa ubusuku obunye bendlala obulingana nonyaka kwisikhova.

Le ngxelo isikhokelela kwiqhalo 1046 kuMesatywa (1954:179) xa esithi,

Isikhova sidla ngeliso laso, esimehlw' ankungu sifa yindlala.

Ingxangxosi nguNobhala. Le ngxelo isusela kusiba olusemva kwendlebe olumile kanye ngokosiba lokubhala ephepheni.

Le ngxelo iqaqambisa ukuzazi kukaTshaka iintaka. Oomabhalana bakudala ngabo ababebonakala ngokufaka iintsiba zokubhala emva kwendlebe.

Lo umabhalana akabonakali enayo nengxelo ebhaliweyo yotshaba adibene nalo. Umbhali uyamphoxa lo mabhalana kuba akabhali, inye into emdibanisa nomabhalana lusiba olo lufana nolo lokubhala. Ingxangxosi ngumfo olinono akahlalwa mpukane. Umbhali uyizoba le mbono ngokusebenzisa igama 'umbethe' ecacisa ukungathandi kwa ukuwunyathela kanti ke ukwaqaqambisa nokulumkela ingqumbo yeenyoka ngokumana itsiba-tsiba.

Umfo okhohlakeleyo wayanyaniswa nenxanxadi. Umntu osoloko eyinkomo edla yodwa kukholeleka ekubeni ukhohlakele kuba akaziwa into ayicingayo.

Lo umzekelo ngulowo uchazwa nguMdaka (1992:124) kuBurns-Ncamashe kumbongo othi,

“Intak’ emlom’ ubomvu”,

Umbhali ngokuzazi kwakhe iintaka, ezi ngcamango zidiza ukuba ngumthengisi ngowakuni ngongcethezo ube ungazuzi nto ngeso senzo. AmaXhosa anesaci esithi ‘Inxanxadi ngumxhomi’. Ewe kambe ke uTshaka uhlab’ekhangele kuba lo mzekelo ngulowo wehle kwiminyaka yangaphambili yobangululo ngexesha lolawulo lwelizwana iCiskei nguSebe xa kwakusifa inginginya yabantu abamsulwa ngokusebenzisa umkhosi wamajoni. Ngoko iingcinga ezikhohlakeleyo azimphumezi umntu.

Intshukumo yezembe ifaniswa nesandi sesinqolamthi. Umfo unomlomo owomeleleyo ode ufaniswe nezembe xa ligawula. Ngenxa yokomelela kwalo mlomo mde, oko kuxhola kwakhe kuyoyikisa, abe ke exhola rhoqo sele ligqatse ubhobhoyi, akevi buhlungu nakutshiswa lilanga ngenxa yokomelela komlomo. Lunyamezelo olu siluvezelwa ngumbhali.

Ihem ngumthi. Le ntetho idiza ukuba ntliziyo-nye. Lo mfo unothando akazijiki izigqibo azithathileyo. Le ngcamango yomthi ongwevu ingqinwa kwaXhosa kwintetho ethi

abasoloko bengahlulwa bekunye bangamahem. Uthando lufana macala bade bohlulwe kukufa.

Lo mfo uKarukuni lixelegu. Ukholeleka ngobu buxelengu ngenxa yaloo mboko wonyanyekayo okhokelela ekubeni ubani angayithandi kwa inyama leyo imnandi yakhe. Akuthandeki ukuba ungasoloko umjongile kuloo ntloko yakhe. Kanti ke esi sikweko sokujika amabala sicacisa ukuba uTshaka uyayazi ncam le ntaka kuba yinkunzi yeKarukuni le xa idlisela ngexesha lokudibanisa kwayo nemazi.

Iye ikhukhumale kuvuke iintsiba kuvele omnye umbala. Kungumbono obukekayo ukuwujonga atsho ubani alibale nobu buxelegu bayo.

Inqilo ngumfo oligqirha lendlela, onika ithemba kubahambi malunga nohambo olo. Umbhali umntwisile ngesinxibo ngegama 'isidanga' ecacisa ukuba ngumvusi ekwa ngumniki themba kwaye kuyinene oko. Le ntaka iprofetha uhambo olusikelekileyo olungasayi kufuna mlandu. AmaXhosa ayamkele le nkolo yokuba ukuva intsholo yenqilo nokulibona lindanda phambi kwabahambi kuhlaziyeka imiphefumlo kuphele nokudinwa, benethemba lohambo olunempumelelo.

Kukho umfo othanda isibuko, obalasele ngophondo oluziintsiba olusentloko olujonge ngasemva olubuhamile, uyadlisela ngolu phondo yiloo nto ungafika ezibuka emanzini uThekwane. Apha kwaXhosa sinolwazi olunzulu lokuba sukube ehlola ekhangela utshaba olukukutya kuye okufana namasele nonojubalala. Umbhali ukwekwa amaqhinga ngokuzibuka, kuba uthatha ixesha ejonge inzuzo phofu. Mbi ke phofu lo mfo nangona ethanda isipili sona simqhathayo.

Umbhali usebenzisa uburharha ngokubhekisele kwindalo. Uyazazi iintaka, imvelaphi yazo, imikhwa nezikhalo zazo njalo-njalo.

UKriel A (1971:18) uyamxhasa uTshaka ngokusebenzisa amaqhalo xa esithi:

In certain proverbs birds are also used to
bring about important speech and saying.
e.g (i) Where the eagle left, the owl sat down;
meaning – When one person dies another
takes his place.

- (i) The crown laughs at the owl with a beak like an axe, i.e. People laugh at others with the same weakness as their own.

AmaXhosa athi athi 'Ukuba nentaka' kuxela ukoyika.

Umbhali uchonge esi sihloko ukubonisa ukuba sifana nooqashi – qashi ukutsala umdla nengqondo ezama inkcazelo ngezimbo zeentaka.

Umzekelo:

Qash – qash akuzaz' iintaka

Ndiyazazaz'iintaka

Wazi ntakani? Njalo-njalo

EZENTLALO

3.4.2 Indlala

Igama u 'indlala' sisimntwiso kuba umbhali uyifanisa nendoda esisijamankungwini, umfo ongenalusizi nalusini ngabanye abantu.

Xa ulambile imbonakalo yomlomo ixwebile, kanti kumnikazi kulamba amathe ayakrakra awaniki mpilo kuba akukho kuwaginya. Ukukhotha umlomo okrakrayo ngenxa yendlala asinto intle. Kuye kusweleke nesandi samanzi abilayo eziko kuba ikati ilele eziko apho.

Indlala inemikhwa njengomntu. Inefuthe kuluntu kuba uye uhlanjelwe yintliziyo uhanjiswe sisisu kukucinga indlela yokuphila. Ayinambeko kuba ingqula phantsi umntu nokuba sele engakananina aphelelwe ngamandla. Umninimzi ubasengxakini kuba engazi nokuba makathathe ntoni adibanise nantonina kuba eli xesha lelentswelo nentlupheko.

Indoda iluchuku nje kuba iselusizini akukho mvano ekhaya. Lo mfo akankqonkqozi umtsho umfo abe nguxwebethambisa.

Ililelegu le nto iyindlala kuba nokuba umntu ebeziqenya ephakamile engafane abonakale phakathi kwabantu, namhla uhamb'evova qho kuba uswele. Ivuka apha ke intle bendwane kubafazi. Iziphumo zentle bendwane ngumlo nokuchitha ubuhlobo.

Umninikhaya uye athengise imfuyo ngenxa yentswelo bushiyeke ubuhlanti bumila ingca, maxa wambi kufa impahla emfutshane neenkomo kuthi nya amangaliswe umninimzi.

Ngunozala wentlutha neentlupheko kubo bonke abantu. Lixesha lokuvela kwezinto ezininzi phakathi koluntu – ubuntu buyaphela; kutshatshela ubusela; ukungakhathali, ukufa njalo-njalo. Amaqhinga okuphila ayaphela. Ikhaya liyadlakazela.

Oomama ngabo abavame ngokwenza amaputalala okuba kulalwe kutyiwe emzini. Umbhali usebenzise ibinzana lesibizi lesimnini u “Bafazi besizwe” ezama ukuqaqambisa uqoqosho. Utsho kuba ngoomama abatsho phambili ukufinyeza imibhinqo, ngoko umbhali ukhuthaza loo mbono yokuba xa ingaliwa ngabo oomama indlala, ayinakoyisa mntu. Umntu ongumama xa efinyeze umbhinqo esilwa lo mfo uyindlala, luyasinda usapho ebugxwayibeni.

Umbhali usebenzise amagama ango: ‘ngamaphini, namazembe’ ukugqamisa intsebenziswano kuba lo mfo ubanga ukungabi nambeko nasidima kwakhe. Ngoko uTshaka utshabhisa ukungabi naxabiso kwendlala. Uluntu lunoxanduva lokuthintela ukufa, indlala, kungezi mntwini. Xa uyikhusele ayibikho. Uyikwekwa umbhali athi wakuyikhwaza uyihewule iyafa yothuke, abe eqaqambisa ukungabi naxabiso kwayo.

Le yingcinga yokuphila ubomi bentandabuzo ukuba kazi ndoty ntoni na, iziziphumo ezikrakra zendlala phofu.

Ligwala xa uyilalele uyilungiselele. Ngoko makuhlanganwe ngabantu babe moyamnye kungangeneleli zizwe zilutshaba.

Umbhali ugqala indlala njengonobangela wokutshabalala komzi ontsundu, ukwashumayela imefumlelwano ngothando.

3.4.3 Indlu emagama mathathu

Indlu ilikhaya. Umbhali uyayohlula le indlu kwizindlu zasemakhaya. Uthi le indlu inegama, yindlu emagama mathathu. La magama mathathu abiza igama lale ndlu. Ubani ubonakala efuna ukuyiqonda le ndlu nalo mfanekiso wayo ngokumamela ikhwelo nokubhala kombhali.

Wonke umntu wamkelekile kule ndlu, akukho buhlanga nabuni. Umbhali unomfanekiso ntekelelo weliso ebona impithizelo kweli khaya ekwazoba ukuba likhaya labantu. Usinika umfanekiso wekhaya elililo kuba uthi kule ndlu kuzuzwa ukuphila nokuphumla. Usenza silivuzele izinkcwe eli khaya, athi ubani anqwenele ukuba kulo. Ulizoba alenze ikhaya loxolo kuba kuye kube zizijwili kumakhaya amaninzi xa abantu bosapho bebaninzi kuba abanye badalwe ngokufanayo ngezimvo nangeembono.

Iindwendwe zeendawo ngeendawo zizifumanisa zisekhaya zamkelekile. Umbhali uzoba umoya wekhaya elingenamkhethe apho kungekho krutha-kruthwano, yimvano kuphela. Ikhaya elamkela iindwendwe nokuba sezininzi kangakananina lizidiza ukuba liyolile linoxolo, wonke ubani akabambi mzimba uzifumanisa amkelekile. Eli gama lithi 'ndawo ngendawo' linentsingiselo enzulu kuba kuyacaca ukuba nokuba ubani unalo ikhaya unayo indawo, unesithukuthezi, uyayazi ukuba wofika apha kweli ikhaya amkeleke. Lishushu liyindlezana eli khaya.

Kukho umrhiba asivezela wona umbhali, uthi kungamnandi, kuyole kutyiwe ooni nooni, kodwa umatshaya-phambili yimali. Umbhali uyayikwekwa le mali itsho kuqala, uthi "liqhosha likaJuda" – Ngale mbono uvakalisa ukuba uyazazi ezembali kaNtsikana, yena waprofethayo esithi maze lingathathwa iqhosha elingenamthunja kuba abantu bophalala njengamanzi. UTshaka ngumbhali owayenemibono novakalelo, esoloko ehlaba ikhwelo kuluntu ukuba luvuke.

Usebenzisa isenzi u 'kutyiwa' no 'kulalwe' ukuphuhlisa owona msebenzi wenziwayo okanye kungawo kweli khaya. Oku kutya ukwekwa utywala, ukulala kona ucacisa iindwadunge zezigede eziyotyiweyo, mhlawumbi zisele zingatyanga.

Umbhali uyayiveza intswela-mbeko ethi yehle kwamanye amakhaya. Amadoda axolele ukulambisa iintsapho zawo imali ikhokele kuqala ukuya eNkanti. Umntu uxolele ukulasa nomnye kunokuba angayi kweli khaya. Linombizane eli khaya. Yonke eselwayo netyiwayo ikhutshelwa imali uthi eli khaya yingubo. Apha uqaqambisa ukwambathisa ngokuwola wonke umntu. Uthi ke kuyalalwa kwalapha. Uyalincoma eli khaya umbhali ngokuba nobubele obungaka. Ude athi kumqolo we – 8, 'Kukokwazo ngesisa'. Apha ke ucacisa ukuba usela uhleli esitulweni kanti nokulala akukuhlawuleli ulala esitulweni apho maxa wambi.

Umbhali umana ethatha unyawo ukuyibalula le ndlu, kodwa unako nokuyigxeka maxa wambi. Usinika umbono wamadoda egxalathelana ukuya kule ndlu enezityhwenywe zemali wambi eshiya ikati ilele eziko emakhaya. Usebenzisa ubaxo umbhali ngokusebenzisa ibinzana "iintsapho zoj'amathumb'entaka".

Usinika umfanekiso wosizi, wentlupheko nowentswelo. Usizi yindlala usapho lulala lungatyanga.

Usebenzisa esi sibaxo ngamabom umbhali kuba ezama ukuzoba iziphumo zezimilo zabantu abandwendwela eli khaya.

Umbhali uyagxeka ke ngoku. Usebenzise isikweko u 'eqhub'amantakane' ebonisa ukuba kubi kwento etyiwa kule ndlu. Amadoda aphuma enxilile. Ukwekwa oku kunxila kuba ungumXhosa, ngoko uyamazi ukuba uhamba njani na. Uthi akahambi ngqo uyavetyeza, uthi engapha abe engapha okomntu oqhuba amatakane. Uthetha ngento ayaziyo kuba ke ngokwenene xa uqhuba amatakane ayatsiba-tsiba akubhanxe nawe, akasokuze ahambe ngqo, nawe ke mqhubi wawo ulandelana nawo.

Le ndlu ngumadl'ekrokra. Esi sikweko sifana nokubhekiswa ehagwini, yona iyakuze ithi inikwa ukutya ngoku emva komzuzu ibe seyiphinda ikhala kwaye inomona. Inkulu kwaye inesakhono kubantu bayo le nto izuzwa kule ndlu.

Aboneli abantu kukujinga kweli khaya. Ukuba umntu akakoneli okanye imali iphelile urhuqa iinyawo akagoduki ucenga ukulasa, ayenze ke le ngcombolo kude kube-sebusuku.

Umbhali ulukwekwa ngokulumntwisa olu nxano lungapheliyo, umntu ehleli nje ubawela ukugalela eli gqabi likaLonji, uthi 'kwaNdanele akufikwa'. Kunzima ukuyeka ukusela, ude athi ngenxa yephango axolele ukurhatyuliswa kodwa akahambi agoduke umntu.

Othe wabuya wagoduka ubonakala ngezenzo. Amehlo akajongani nesibane, andithethi ngomlilo weenkuni phantsi, umtsho amehlo abe yinyhididi abe emfimfithekisa ukujonga oku. Le meko sukube inxamnye nobume bosapho lomntu lowo.

Le ndlu iqulathe iziphumo ezibi kuba ongene kuyo uphuma esisidela-kufa. Umbhali unomfanekiso—ntekelelo weliso ukugqamisa ububhoja bomntu ovela kweli khaya. Indoda ixolele ukuba kulanjwe emzini wayo kunokuba ingayi kwindlu emagama mathathu. Ofundileyo nongafundanga uyawa kwesi sikhephe siyile ndlu.

Into etyiwe ngaphakathi kule ndlu imenza ubani abe ligagu nokuba ebengumnyewu. Nokuba kwenzeke ntoni na amadoda ahamba kule ndlu awacingi nto ngasemva, ukuba kulungele wona kuphela kulunge kanye.

Uyawakhuza umbhali la madoda ewacenga ukuba akhe anqumame ukungena ephuma kule ndlu atsho awafanise nenyama yokuncinda. Umbhali uyathelela ngokuyenyelisa le ndlu nento engaphakathi kuyo.

Usebenzisa isibanjalo u 'ngumthombo' ezama ukubonisa ukuba ayipheli, ayitshitshi le ndlu kuba ingenwa rhoqo. Wonke ubani wamkelekile akabuzwa mvelaphi kweli khaya. Kuye kuthi ke wakunyuka umqhele uyive indoda izixela ukuba iyinto kabani yona ingabuzwanga. Kuvuka inkohlakalo ke ngoku kuba lo uthetha ngolu hlobo ujonge nje umntu oza kuba nento naye. Uyakuva ngezithuko ucacelwe ke ukuba igwele linyukile. Ekhayeni losapho iyintw'ibila indoda ayifuni kubuzwa nto.

Umbhali uthi le ndlu sisilo. Ewe, kaloku ibibamkele ingumzalikazi, ilikhaya, ngoku emva kwethuba baye bafane nesilo ngemikhuba. Bayafa abantwana abanaye umondli, imali iginywe sisilo, phofu umzali xa kuyile meko ulila nabalilayo naye ephethwe ngamaqhinga, nguye kaloku ongxwelerha umzi wakhe. Umntu uye alibale ukuba ungunuzala wendlala nephango emva ekhaya.

Umntu ongaphelelwa nto, le ndlu yintsengwanekazi yehlisa okoko. Umbhali ukwekwa isantya sokwetyisa atsho azekelise ngomphehlulo nezapholo.

UTshaka uthetha into ayaziyo apha. Izapholo kaloku lolo bisi lwanyiwa ngamakhwenkwe emva kokusenga. Ngamanye amazwi umbhali ubonisa ukungaphumi kwabantu kule ndlu bayayabula befuna de kube kanti kuphele tu, phi ke? Ngumthombo kaloku lo, utywal' abupheli kwaye nabantu bamfifitha nezokugqibela iitiki abanazo.

Umbhali uthi ngumzi wokucima iintsizi. Unenkolo yokuba xa bebuthethelela utywala abantu, uye ubawe besithi bacima iinkathazo ngokusela batsho balibale yonke into abacinga ukuba iyinkathazo. Ngolu hlobo acinga ngalo umntu sukube ezikhohlisa kuba endaweni yokuzicima uyazongeza iintsizi kuba uza kuhebeza mhlawumbi alwe, afe onzakale engaqondanga. Yingcinga efileyo efuna ukucinywa kuluNtu ngumbhali le.

Kweli khaya wonke umntu uyalingana. Inkwekwe iyatshayisana ngecuba notata, umntu omdala uye azibone eqhogene nabantwana kuba kaloku akukho mthetho kukwavula-zibhuqe. Indlela yokuthetha yeyelo khaya.

Kuba kungekho mthetho kuye kuxatyanwe kungabikho mnqandi namthetheleli, kuhlatywane bambi bafe. Maxa wambi bayangxwelerheka abantu babenakho ukuxomoloza bafike emakhaya apho basiwa eluncedweni khona. Umntu uphila ubomi obungebubo obo adalwe nabo. Uba ngumlwelwe, ube ufuna ukuhoywa nangona umntu ebeziyele engathunywanga kweli khaya.

Umbhali uyayimntwisa le ndlu ngokuthi likhoboka ingumntu. Ngumntu ozenza ikhoboka lebhari azilawulise ngayo kude kucace ukuba akakwazi kuzikhupha kulo

meko, mihla le unyanzelekile ukuba abe kule ndlu. Yimpoxo le siyivezelwa ngumbhali, uyabunyemba utywala. Uyayala umbhali apha ukuba makungalityalwa kukudlalwa ngexesha etywaleni, zininzi izinto ezakhayo ebezinokwenziwa ngumntu kungalanjwa ekhaya.

Uthi uTshaka uyawabona la madoda adala enze abafazi abahlolokazi nabantwana babe ziinkedama ephila wona kweli khaya lishushu lingacimiyo.

Le ndlu athetha ngayo umbhali ayijonge minyaka njengakudala-dala. Uthi xa ekwekwa ephoxisa 'ngumxhaka'. Uqaqambisa ukuba kuligugu nakusana olu ukungena eNkanti, nto leyo ethetha ukuba lo mbono wayenawo uTshaka usaphila kunanamhl'oku. Iphucukile le ndlu kubantu abayingenayo, ungafika bekhukhumele bekhe amaxhaka kuba beyolelwe kukutya abakutya apho, utywala ukutsho oko.

3.4.4 Udlomdlayo (amaphepha 7-8)

Izikweko sele zityumbekile kwisikhokelo sesi siqendu. Makhe sive okuqulathwe sisitanza se-1 ngesikweko.

Esi sihloko 'udomdlayo' sisigqebelo. Apha umbhali ucacisa, ephuhlisa ebonisa iziphumo zokutyiwa/zokufunyanwa komntu yinto ayityileyo ayithandayo.

Esi sitanza sokuqala singqina ukuba inkcazo ngesikweko imenza umfundi abe nomfanekiso wale nto ichazwayo. UHermanson (1995) ecaphula uBurton no Chacksfield (1979:43) xa uthi:

When a poet uses an image he is trying to
stimulate his reader to see or touch or taste
or smell the object that he is describing.

Esi sihloko sisimntwiso, uTshaka uthande ngolo hlobo kuba efuna ukuphuhlisa nokugqamisa iimpawu zento ephilileyo kwinto engaphiliyo.

Amagama anga:

- i. ngumlambo (umqolo 1,4 &5)

- ii. ngandadi nadondolo (umqolo-2)
 - iii. ongxangxasi (umqolo-6)
 - iv. olwandle (umqolo-7)
 - v. lwakulephuza (umqolo-8)
- azoba , ebonisa ekwaphuhlisa ukuba

- (i) 'Udlomdlayo' lulwelo, ngamanzi (utywala ukutsho oko).
- (ii) lindadi – xa zisiva zimejela ubunzulu bamanzi zisebenzisa udondolo. Indadi ngokwayo ayingeze idlalise kwindawo emdibi, idada ngobuchwephetshe enzulwini. Eli gama 'indadi' likhethiwe kuba liphuhlisa ubungozi bamanzi athe cwaka, amnyama azolileyo ekugangeni nabanina kuwo.
- (iii) Ingxangxasi isemlanjeni. Ngamanzi ahla entabeni ngetshova enamandlakazi, sisandi samanzi esiphokoka qoshololo sibetheka eliweni kungenjalo ematyeni amakhulu.
- (iv) Ulwandle ngumkhongozeli, lwaziwa nguwonke-wonke ukuba kulapho imilambo iphelela, idibane khona.
- (v) Ngamaza olwandle alephuzayo xa kukubi elwandle.

Kwisitanza sokuqala umbhali uvula umhobe exela ngobungozi balo mlambo kwakumqolo-1. Bucaca obu bungozi ngokukodwa xa sijonge amagama esetyenzisiweyo aluchasaniso anga: 'ongagqumiyo' – 'uzele'. Uyaphinda asebenzise ibinza lobalulo ekwaqaqambisa obu bungozi balo mlambo. Xa siwadwelisa abonakala efundeka ngolu hlobo:

Ongagqumiyo kant'uzele

KwaXhosa lo mfanekiso-ntekelelo weliso wokuthi nzwanga komlambo ungalatyuzi, uxela isiziba.

Le mbono ibalula ichaza ngokunjalo ukuba uTshaka lo uyawazi akuwufuniseli ngumlambo. Apho kungekho ntshukumo nantsholo emlanjeni, inkolo yasemaXhoseni ithi isiziba eso sukube sinzulu sinobungozi, amanzi amile enendili emnyama.

Akukho bomi apho. Oku kuthula nangona uzele usisijamankungwini, asinto ibukekayo, oku kuchasene nenjongo yamanzi wona ayimpilo, kuba ngoku abonakala equlathe inkohlakalo. Umntu ngokwakhe xa ethule ethe cwaka uyongeneka kuba ingaziwa into ayicingayo.

Buyaphuhla obu bungozi balo mlambo xa iindadi ezaziwayo zingenakho ukulinga zikhe zidade ziwele ziphumele ngokoyika lo mlambo. Owelayo akaphumeleli akabuyi.

Imbongi ilubona udondolo oluyintonga yokumejela ubunzulu bamanzi lungawenzi umsebenzi walo ngokufezekileyo ngenxa yobunzulu bomlambo. Lo mlambo awufani neminye imilambo. Imbongi iyasikrobisa isibawisa kanjalo ukuba side sibe nomgqalaselane ngalo mlambo.

Izinto, izigigaba ezenzeka kulo mlambo zikhokelela ekubeni siwondele ngeliso elibukhali.

Ibinzana lobalulo u 'ongenasizi namfesane'

Kumqolo we-4 nabanina uye ecacelwa xa kusetyenziswe ezi zibaluli. Imbongi iphuhlisa ubuntu. Kwantlandlolo ivelile imbono ngesihloko 'Udlomdlayo' ukuba sibhekisele kumntu. Usizi nemfesane zifumaneka kwiimpawu zomntu ziphuhlisa inceba, ubuntu bakhe. Usizi luvakalelo olufumaneka kumadoda nakumankazana eli hlabathi, ingakumbi kwabesifazana ngokwenziwa yimfobe yonxibelelwano lukamama kusana lwakhe. Asimlambo ncam lo masikhe siwuqwalasele!

Ukungagqumi kant'uzele-kusinika umfanekiso-ngqondweni webhotile yotywala imile ingekachukunyiswa bani ithe nzwanga, cwale, zole tu kuba kaloku isatywiniwe. Oneliso, egqala kananjalo, uye acinge ngokuqulathwe yimbodlela leyo, atsho abe nombono nomfanekiso wobungozi bento engaphakathi.

Utywala bunamandla okuthomalalisa ingqondo. Utywala butshabalalisa ubuntu bubuse ezinjeni. Obeyimbalasane uye angabinaxabiso esizweni sakubo.

Kulula ukuya kulo mlambo kuba awunangxolo. Othe wadelela walinga ukuwela uyakhukuliseka arhaxwe. Inkohlakalo ayinalusini, ayixoleli ayinanceba.

Umbhali xa esithi 'Udlomdlayo' ngumlambo, inika ivuso ikwanika umdla ngento eyindalo azekelisa ngayo. Umlambo usetyenziswa nguwonke-wonke kanye njengotywala.

Ubalula ukuwazi kwakhe umlambo umbhali. Unentsingiselo asibonisa yona ethi umlambo unecala elihle nelibi. Ukuba uvakala kakuhle uthi (uTshaka),

Icala elihle lomlambo:

- Amanzi omlambo ayimpilo asemhlabeni yindalo aneetyuwa zomhlaba.
- Umlambo sisiwezi uyawuwela umlambo uye kwelinye ilizwe okanye kwenye ilali, iba ngumda maxa wambi, izinto ziyawezwa ziye apho zifuneka ziluncedo khona.
- Amanzi ayawuhlambulula ube khaphukhaphu umzimba, ayapholisa.

Icala elibi lomlambo:

- Amatye ayingozi amtyibilizi, ngenxa yokungaphazanyiswa nto/mntu.
- Kusenokubakho izilwanyana zomlambo ezinoburhalarhume ezinobungozi ezinje ngenyoka.
- Amanzi athe cwaka ayingozi-Abantu nezilwanyana ziyarhaxwa zife ngamanzi anondilambo.
- Kuyingozi xa ungaboni ngaphantsi kwamanzi akukho zimpawu zobom-uyasolwa, walame ujikeke ubuso. Sithi ke kweli xesha une 'Phuza Face'

La mabinza obalulo akwekwa ubunzulu nobungozi bukaDlomdlayo, adiza uthelekiso lomlambo wendalo nalo mlambo uchazwa ngumbhali. Umlambo wendalo unenceba novelwano, uluncedo kuba kukho inkolo yamaXhosa ethi kukho abantu bomlambo emlanjeni, abaye bona babe neempawu ezibonakalayo xa kukho ingozi, abo ke ngabo banyangayo kwisiko likaNtu lokuthwasa emlanjeni (amagqirha asemlanjeni).

Utywala buchasene nale mbono, kuba bona bukrazula ubomi bube ziintsali. Lo umlambo uyarhaxa, uyanxilisa awukhethe buni-bhinqa okanye ndoda, abadala kwanolutsha. linkedama ziwa kulo msele nazo kuba ngoku engenanto yengomso kodwa uye angakhathali, utywala butsho kuqala. Umntu uncama konke anako ngenxa yotywala, bube bona bungxwelerha nabanina obamkelayo.

Umbhali usebenzisa isikweko esisibanjalo ukuvula isitanza sokuqala u 'ngumlambo' esibonisa inkohlakalo eyendeleyo yalo mlambo, le bhotile ithe nzwanga. Ibhottle le ihonjisiwe ngaphandle ukuloba iintliziyo zabantu, zide zibe zizihombiso iimbodlela zikadlomdlayo ezindlwini ngenxa yobuhle bazo nezo diliya zenzelwe oko.

Kwindinyana 2: Imbongi isikhanyisela ngakumbi ngemilo yalo mlambo kwisitanza sesibini. Umbhali wongeza kwakhona uvakalelo ngokusebenzisa amagama abhekisele emntwini angoo:

- | | |
|-------|-----------------------|
| umgca | 5 – kweembambo |
| | 6 – oogovane memibizo |
| | 7 – luisisus sendoda |
| | 8 – if'ingqondo |

Imisebenzi yala magama kukuphuhlisa ngokwekati emhlophe ehlungwini ukuba utywala bukhohlakele, buyingozi kulowo uthe wazidibanisa nabo.

Le ngcamango ithi icacise ukuba indinyana yesi-2 iyathungelana ngentsingiselo yamagama namabinzana obalulo afumaneka kwisitanza –1.

Umbhali unika umfanekiso ntekelelo weliso nowendlebe. Uyaphinda asebenzise isenzi u 'gquma' osisandi ekuphuhliseni amandla nokoyikeka – ubungangamsha. Sisilo esinomsindo esigqumayo njengengonyama xa ibonisa ubukhulu bayo ehlathini.

Umbhali uchaza indlela utywala obuhamba ngayo xa buselwa ngumntu. Buqala emlonyeni buye kugovane budlulele embizweni, zezi ngxangxasi zixelwa nguTshaka. Buyehla buhlale esiswini. Njengomlambo odudula konke okuphambi kwawo izinto ezinjengeziqobo namatye, utywala nabo buyonakalisa, izibilini ziyakhuthuka zityabuke. Amanzi omlambo kufuneka amkelwe ngamanzi olwandle kungenjalo ayakhatywa ngawolwandle.

Umbhali uthetha ngolwandle olulephuzayo, usibonisa umlo obonakalayo wokungamkelwa kotywala ligazi. Esi senzo sibonisa ukuba utywala buyawongamela umzimba. Imithambo yoluvo iyavikiveka. UTshaka ucacisa ukunxila xa ethetha ngokufa kwengqondo. Umbhali wakha isenzi kwisifanekisozwi esingu –lephu, asichonge ngokufanelekileyo ukuphuhlisa umlo

phakathi kotywala nolwelo lwendalo olusesiswini. Uphuhlisa ukuba utywala asikokutya akwetyiseki.

Lo 'lephu' usizobela umfanekiso ntekelelo weliso osuka kumphunga ovela kuntlithwano lwamanzi omlambo nawolwandle. Le yintshukumo yokudibana kotywala okuninzi nokutya nezingxazi ezisemzimbeni.

Indinyana ye-3 neye-4.

UTshaka uyabukhuza ekwabunyemba ebunyelisa utywala ngokusebenzisa isibanjalo u 'Yinyoka'. Inyoka inamanyala, inamaqhinga okuqhatha uluntu. Isaci sakwaXhosa siyayingqina le mbono xa sisithi, 'Amanyal'enyoka yona yakhwel'emthini ingenamilenze'. Inyoka sisirhubuluzi esiyingozi, esinenzondo, esinethelezi esingumnyebelelana kuba ungasoze uyibone isakha indlu yayo, udibana nayo ungacingele nto. Amehlo enyoka amdaka njengezenzo zayo. Umbhali uthetha ngento ayaziyo kwaye ubethelela ubungozi bokusela utywala abe enomfanekiso ntekelelo weliso wokuginya ubimbilize inyoka ihleli yona ifika itshabalalise ezo zicwili zibuthathaka zikhuselwe ziimbambo.

Umntu yinyoka

Esi sikweko sicacisa ukurhubuluza ngobunyebelele ngenjongo yokubulala. Utywala yinyoka ngamaqhinga ongenakuwaqaphela kamsinyane. Umntwiso lukadlomdlayo ngoJuda Skariyothi kukuveza kwaye kutyhilwa ubuqhophololo obenziwa yinyoka emyezweni we-Eden ku-Efa bona beza nolwamvila lokufa eluntwini.

Ukuba ngumnyebelele kukaJuda Skariyothi emanga ngembonakalo yothando kanti ugqibile ukumosela uYesu ngokumngcatsha emnikezela ezintshabeni zakhe ukuba zimbulale, luphawu lobunyoka lobungozi. Inyoka inqola ihlabe nangethambo layo. Utywala buyaselwa kanti buyenzakalisa. UHermanson (1995) ecaphula uDoke noVilakazi, (1949:628) uyakungqina oku ngenyoka, xa besithi;

Someone who is a snake is an underhanded
person, a crafty-dealing person.

Utywala bukuqhatha busesebhotileni, bhotile leyo ehonjiselwe ukuloba iintliziyo zabantu. UTshaka ubethelela olwa luvo lokutyabula nokukhuthula olukwimiqolo edlulileyo ngokusebenzisa ibinzana 'Yinyok' idl'imiphunga'. Isiphumo soku bubunkenenkenene bomzimba obuye bubonakale emntwini ngezigulo ezifana nesifo sephepha, ukhohlokhohlo nomhlaza nezinye izifo.

Isikweko esisibanjalo u 'Ngukhalakhulu' siqaqambisa iziphumo ezikrakra zotywala. Ukhalakhulu sisityalo sendalo. (Cape Aloe is a natural plant). Akumnandanga ukusingcamla. Ukwakwa ngaye umbhali ezoba intswelo mbeko nobundlobongela obulelezayo kwabo bathe laqa udlomdlayo. Ubisi lwebele lunencasa kusana njengotywala ukuba mnandi ukubuginya. Iba zizijwili ukulumla usana kwibele likanina, iba yimfazwe njengoko zinjalo ukuba nempoxo iziphumo ezikrakra zokuphuza utywala.

Olu chasaniso lunyemba utywala. Isimo somntu siyatshintsha. Uphinda-phindo lwegama 'utywala' kumngca wama-19 kukucacisa ubutyhefu nokungaphili kotywala. Utywala budala imilwelwe nokufa. Utywala ngamanzi alutshaba adala intlaba zahlukane kumakhaya ngamakhaya, iba ngusakabhe.

Umbuzo buciko kwindinyana ye-8, ubonisa ukuba lo mfanekiso-ngqondweni weziphumo zotywala ngokukaTshaka awucimi, kwaye xa ekhangele akukho kamva kulutsha kuba nanamhla oku luzibhakaxile. Umbhali unovakalelo lokuba ugalele kwavokotheka ngeziphumo zotywala, ngoko izenzi ezingo 'Kutyiwe' no 'Kwahluthwa' zingumyalezo nakubanina khon'ukuze angeyeli kulo mgibe.

Njengalo naliphina ithandazwe, umbhali uvala izimvo zakhe ngesimbonono sobunxamnye notywala. Kwezi zinyeliso azichazileyo unqwenela ukuba le meko ibe kanti ayisayi kuqhubekela phambili.

ISISHWANKATHELO

UTshaka njengambhali wakudala, ubonakala esenefuthe phakathi kwezinye iimbongi zale mihla. Ingxam yombongo “uDlomdlayo” ekukufa, iyaphuhliswa nabezinye iimbongi.

UMoropa (1984:56) kwincwadi ‘**Nambitha IsiXhosa**’ kumbongo othi ‘Utywala’, nabanina uyamvuma uTshaka ukuba unela hlombe elisuka ngaphakathi.

Uthi:

Ntshimbixandini ephoxa abantu befanelekile,

Nzwakazindini.....

Mchithi wamakhaya,.....

Izidiliya ezikhoyo mazingabi namveliso.

UMoropa (1984) njengoTshaka uyawunyemba kwa umfaxango lowo weediliya.

UMabusela (1989:46) kwincwadi **aweselwa** 3 uyabukwekwa utywala, uthi;

Nyikinyi nyam'nempethu

Sabhongo sezimba nediliya

Tyathang'elingqingqisholo

Mbopheleli woluntu, khula lengqondo.

Abantu bayithanda inyama njengotywala. Imibungwana iminyiki, ichaza ukufa.

UMtuze (1986: 29) kwincwadi uyavuth'umlilo kumbongo othi 'Ndinigqibile', uthi:

Ndim umabetha kuthi nya

Kungasali nempunde

Kwabakhe bangcamla kum.

UMtuze njengoTshaka usekubetheleleni ubungozi neziphumo zotywala.

Izikweko ezisetyenziswe nguTshaka ziwulungele lo mbongo, nothelekiso lulungele uluvo lwakhe.

EZEMBALI**3.4.5 Ukuphela kwemfazwe**

Ixesha ngumntu. Esi sikweko sibalula ukuxakeka komntu ngexesha lemfazwe. Eli xesha licacisa ukuba isivuno seli xesha sixhomekeke emntwini. Iziganeko ezithi zehle zibonakale sukube zisenziwa ngumntu kwaye zisenziwa kwasemntwini.

Uyongeza umbhali athi eli xesha yingubo. Uchan'ucwethe ngotolo xa eyiveza ngolu hlobo le mbono, kuba ngeli xesha abantu, amadoda nabafazi bambathiswa ngeentetha nangezikrweqe, kanti kwezo ntetha kuye kubekho ezenkuthazo kanti nezinyeliso. Umbhali ukwagxininisa ekubeni xa ulijoni akukho kubuya ngamva akunamkhethe, nguphuma-silwe kuphela ohleli elindelek'ile nanini na, akakho omnye umntu onakho ukuyihlubula le ngubo yambethweyo ngeli xesha.

Le ngubo ayifunwa mntu. Ewe ayithandwa kuba iyabophelela, ichaza kananjalo ubume bomntu oyinikwayo. Ayithandeki kuba ilixelegu eliza lithwele ukufa. Yingubo enganiki mpilo kwaphela kuba oyambethweyo ubuya ingasenguye ncam. Iphinda ithandwe le ngubo kuba ishushu abantu abaphulukani nayo. Amadoda ashiya iintsapho nangexesha ebelingekalindelwa kuba ukuba umkhosi uhlatyiwe sukube uhlatyiwe ke kungekho kubuya ngamva. Amadod'elizwe amka etyebile engabo abafo ababukekayo kwiintsapho zabo kodwa abuya eziingxwelerha.

Le ngubo inezigigaba idala imilwelwe. Iindidi ngeendidi zengxwelerha ezinjengeziqhwalala, apho umntu abuya engasahambi ngokwesiqhelo sakhe; izilima apho omnye ebuya engombeke ade mhlawumbi abe sisifombo kukugogeka kwamalungu omzimba ngenxa yezivubeko; wumbi akrazuke amalungu omzimba anjengempumlo. Umbhali uyazikhuza izithulu neemfama kuba kungumbono olusizi ukulimala ude ube yimfama ngokuphanyazwa kuba ungasayi kuze uphinde ubone nantonina eyenzekayo ebomini bakho; ube sisithulu, into ongakhange udalwe nayo ngenxa yokufel'isizwe. Uzoba imeko elusizi emandundu uTshaka apha kuba elazi ixesha eli ukuba lelukaYiwayo. Ngenye indlela uvakalisa usizi kumntu ongeviyo

(isithulu) nongaboniyo (imfama) kuba bengathathi nxaxheba kule mfazwe umhlawumbi sebengxwelerheke kukuba ngamatsha-ntliziyo obo.

Ikrele litya ukutya kwalo enyameni yomntu emfazweni. Iziphumo zekrele kukufa. Amadoda aye angabuyi ephelele emva kwemfazwe amakhosikazi azibone engabahlolokazi abantwana bazifumanise beziinkedama zabumini ngenxa yemfazwe. Umbhali uzoba imeko engaphiliyo leyo iyeyokufa kulo mbongo.

Ngeli xesha umbhali usizobela uvakalelo lwencwina ngokuthunukala kweentliziyo zabafazi bona bazel'amagoraha esizwe. Akumnandanga ukuthumela umntwana, unyana othandwayo ekusajongwe lukhulu kuye likhaya, edabini kuba ezo ngcinga zisenokuba nesiphumo ezibi ziye zimambathe umzalikazi. Le meko yeyongqukruleko. Umbhali uTshaka ucebisa ngoxolo omalugqube kwisizwe sikaNtu kungabikho kugxelelana.

Umbhali unomfanekiso-ntekelelo weliso womhla kwakubuywa nodumo. Ngumhla oonyana bazibonakalisa ngawo ubugorha babo. KwaXhosa olu suku beliwongwa kanobom, ibe zizigcobo, iziwili-wili zovuyo, kube mnandi kunxitywe iimbasa ezibonisa uloyiso.

Umbhali uzoba imigcobo nemincili ebonakalayo xa amagorha ekhuzwa evulelwa amasango ngovuyo kuba eze nentshinga oyisile.

Lo mhla woloyiso uhlala ukhunjulwa kubekho iintetha nemiboniso ngawo kuba ubalulekile. Iingwevu bezimana zibizela futhi komkhulu eNkosini la magorha ukuwasindisa ngeembeko, ukuwanika iimbasa ukutsho oko. Ngale ibiye ibe kukunika uvuselelo nehlombe kwisiganeko eso sigqithileyo sibalulekileyo.

Ngumhla ongabalekiyo lo kuba nangexesha lokuphinda kube kubi kuya kuphinda kubizwe loo magorha esizwe ayethweswe izitshaba ngenxa yodumo lwawo, akukho kuwatyhafela ayaziwa ngogonyamelo analo.

Yiyo ke le nto umbhali athi indoda sisilwanyana. Usebenzise uthelekiso ngokuzoba imisebenzi yendoda ayifanise neyengwe. Le ntetha liqhalo lakwaXhosa elithi 'Ingwe idla ngebala'.

Lihle ibala lengwe. Ifele lengwe kwenziwa umnweba ngalo owambathwa ziinkosi nangamaphakathi. Ingwe iyadlisela nayo kuba iyazazi ukuba ingubo yayo intle. Ingwe iyaqwenga nangona intle injalo.

Ngamanye amaxesha izikweko zakhiwa ngamagama ezilwanyana zasendle iintaka okanye iinyoka ukuqaqambisa isimo somntu lowo ubongwayo.

UHermanson (1995) ecaphula uNyembezi naye uyaluxhasa olu luvo xa athetha ngeenkosi zakwaZulu uthi:

Kulisiko lezimbongi zakwaZulu ukufanekisa
amakhosi nezilwane ezinolaka noba phela
amakhosi ngabantu abakhulu, abesatshwayo,
abanesithunzi.

UBokoda (1994) ecaphula uFinegan (1970: 87) naye uhambisana nalo mcamango kuba uthi:

The poetic style of the panegyrics is highly
Metaphorical allusive. The hero of a poem,
for instance is often pictured. As an animal a lion, say or a buffalo.

Kuyacaca ke ukuba umfanekiso-ntekelelo weliso asizobela wona uTshaka wesenzo sala magorha abuya nodumo emfazweni, uwufanisa nalowo uzizenzo zesilwanyana esiqwengayo.

Ezi zenzo ziye zijongwe kwaNtu kuba kuyenzeka ukuba kusapho lwekroti kuye kubekho ihlumelo, umntu oya kufuza elo gorha lodumo. Umbhali xa eyikwekwa le nyewe kumgca amagorha nokuba sele abhubha lawo elo xesha. Kuya kuthi mhla lahloma kungathi nya kuba kungekho bantu bokumel'isizwe.

Unethemba ekwalivuselela umbhali, ukuba malingatshoni kuba lingaziwa ilixa kwa nemini yovukelo.

Umbhali unomfanekiso-ngqondweni wesiprofetho salo mhla nesi siganeko. Uyathelela uyadomboza encoma lo mhla. Uthi intle bendwane yayikhe yatsho ithetha ngokuba bayoyika, babebambe ongezantsi belindele okubi okuza kwehla, bedelekile abafana belizwe. Ewe babediniwe nangoku yimpatho mbi yeemfazwe zamaNgesi ezazisitsho rhoqo.

Imini yaba nye isizwe sazijul'ijacu sabuya nodumo, kumhla saphumla. Uyawabonga ke umbhali la magorha odumo ezwe lakowabo. Uthi uyawangqina ayakhoba, afohlele konke okulungele umlo, eneenkumbulo yemixhaka yelizwe lakubo ukunika ithemba.

Xa ejongile umbhali akathembi ncam ngokwentsebenzo yawo la magorha. Xa esitsho ukhuthaza amadoda elizwe ukuba eme abe nomqolo ayilindele nantonina esenokwehla abe ekulindele kwaye ekulungele oko.

3.4.6 Iintsika zentlambo yetyhume

Esi sihloko siyisimboli, ngokutsho kukaTshaka, ecacisa abantu ababefumaneka bekufanele akokuba kujongwe kubo.

Umbhali ubakwekwa aba bantu ngokuthi baziintsika. Iintsika athetha ngazo umbhali zezo zikwingingqi yomlambo iTyhume, mlambo lowo useDikeni kwelaseMpuma Koloni.

Umbhali uthetha ngento ayaziyo kuba yena kanye ebelapho eDikeni. Lo mbongo uphela ukwekwa abantu. Iintsika nganye ngokukaTshaka ikwekwa ngezenzo nangesimo semisebenzi yayo. Ukwaveza nolwazi lwakhe ngezinto eziyimbali nanamhl'oku kwelo lase Dikeni. Ezi ntsika kusamfimfithwa kuzo nanamhlanje, kwaye nezo zinto eziyimiqondiso yobaluleko zisenemfundiso nakaloku nje.

Uthi umbhali iintsika ngabantu. Uzidwelise ngoluhlu athande ukuzidwelisa ngalo ezi ntsika umbhali eqaqambisa neziganeko zentsebenzo yazo.

UGOVAN, UXHOBAXHAKAZELE

Umbhali uqala ngoGovan lo, yena waye engumfundisi othunyelwe kubantu abangekabinalo ukholo lwakhe. Isibizo u'Umenzi' usayamanisa nesenzi u'dedela', ukuqaqambisa ukuba umntu uyayiqala into, nokuba lilinge alenze kodwa uye ayishiye ililifa kwabanye.

Uthi ngu Xhobaxhakazele kuba ebonisa isimo nendlela abeziphethe ngayo. Eli gama licacisa ukuba ehleli nje uGovan uxhobile uyaxhakazela ngezixhobo, hayi izixhobo zokulwa koko ekwekwa ulwazi neengcebiso ezilulutho eziphuma kuGovan. Ewe ubhubhile uGovan kodwa imizila yemisebenzi yakhe ilulutho kwisizukulwana esilandelayo, bona bangasayi kuqala phantsi koko sele bandlalelwe nguGovan. Icebiso analo ebelikhawulezisa.

Imbali ithi uXhobaxhakazele lo ngumseki wesikolo sabefundisi baseRoma eLovedale. Le indawo isekho eDikeni nokuba ke ngoku indawo nemeko iphi kwaye injani, le wayiseka ngowe- 1840 ngoJulayi. Emva kwemfazwe yeZembe ngowe-1846 uGovan lo ube yinqununu yaseLovedale ngowe-1850. Ngoncedo lukaSir George Grey uye wakwazi ukupapasha avule amacandelo obugcisa nobuchule apho kuvulwe eli lokushicilela apho uTshaka waye mfimfitha khona naye. Ukumka kwakhe kwakungavunywa kuba uluntu luqonda ngokumhlophe ukuba luyakube lulahlekelwe ngumsebenzi onamava, ozilahlelayo emsebenzini kwaye enenkathalo. Ube nonyamezelo lobunzima. UGovan wayelikholwa engekazibonakalisi kummandla wama-Afrika.

Uthungo lweencwadi (binding) lwaqalwa nguGovan eLovedale, udumile ngezi mpawu zilandelayo:

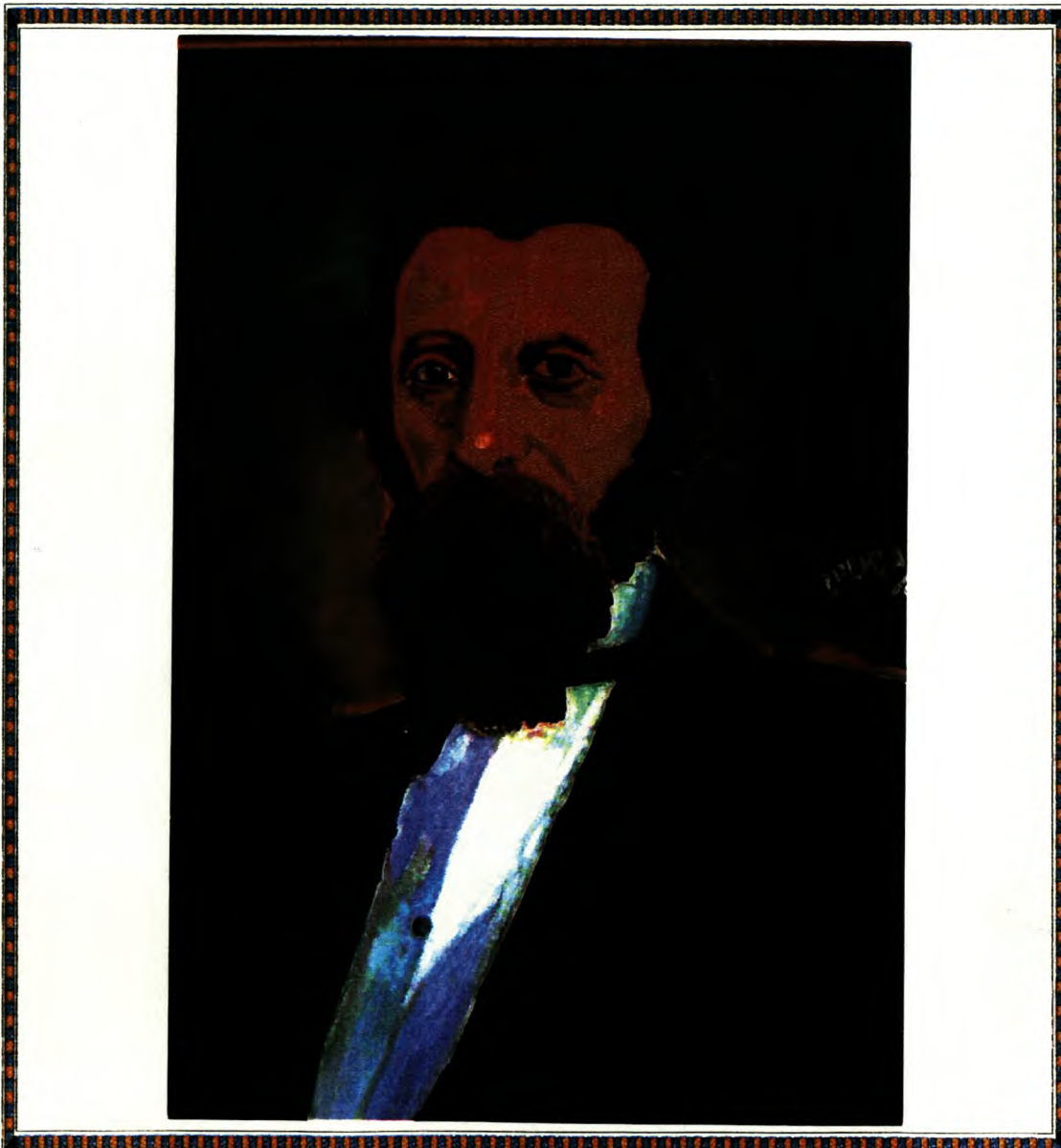
- (i) kwakungekho mahluko ubonakalayo okanye wenziwayo phakathi kwamaLawu, abeLungu, abantu abamnyama, bonke babexhamla amalungelo emfundo efanayo.
- (ii) Iziko lemfundo lalikulawulo olungqongqo ngakucalucalulo lweemvaba kwaye kuvumelekile ukuba ube nomngeni ngokholo lwakho.

Indima ibonakale ngexesha likaGovan kwiziko lemfundo laseLovedale, apho singabalula oku:

- (i) Ngowama – 1862 kwavela ulindexesha (magazine) oyi 'Indaba' (The News). Isibini esithathwini seli phepha sasibhalwe ngesiXhosa okuseleyo kwabhalwa ngesiNgesi.
- (ii) Ngowe – 1867 umzi woshicilelo waseLovedale wapapashwa okuguqulweyo kwiziqendu zokuqala zikaBunyan ezizezenkqubela phambili zomhlambi ngezonzulo kwisihloko esithi ' Uhambo Lomhambi'. Lo yabe ingumsebenzi kaMfundisi uTiyo Soga.

USOMGXADA – DR JAMES STEWART

UTshaka uyamwonga uSomgxada uthi yinjengele enkulu. Injengele ngulowo kuthenjelwe kuye, engumphathi wemikhosi ejonge lonke ulawulo kwasemkhosini welo zwe. Usomgxada lo ube elithandazwe. Ngowe – 1867 uSomgxada waba ngomnye wabahlohli kwititshala zika Xhobaxhakazele. Ngowe – 1870 kwa uSomgxada lo walandela wangena ezihlangwini zika Govan.



limpembelelo zikaSomgxada ibizezikhawulezayo malunga nemfundo yabaNtsundu, yabe yayahluke mpela kuleyo kaXhobaxhakazele. Wazama ukulungisa iziphene athi bekulandelwa zona liziko elo, nto ke leyo imxikixe impilo. Ngowe 1874 wacwangcisa umsebenzi wezithunywa zelizwe laseMalawi. Nguye owazimisela kwiingcinga zeYunivesithi yabaNtsundu kwiNkomfa yabefundisi belizwi eNgilane. Ngo- 1880 waba lilungu likaRhulumente eligunyazisiweyo kwezemithetho nezithethe zemveli apho wenza oku:

Wapapasha iincwadi ezimbini ezenzululwazi kwezezityalo, ezizezi:

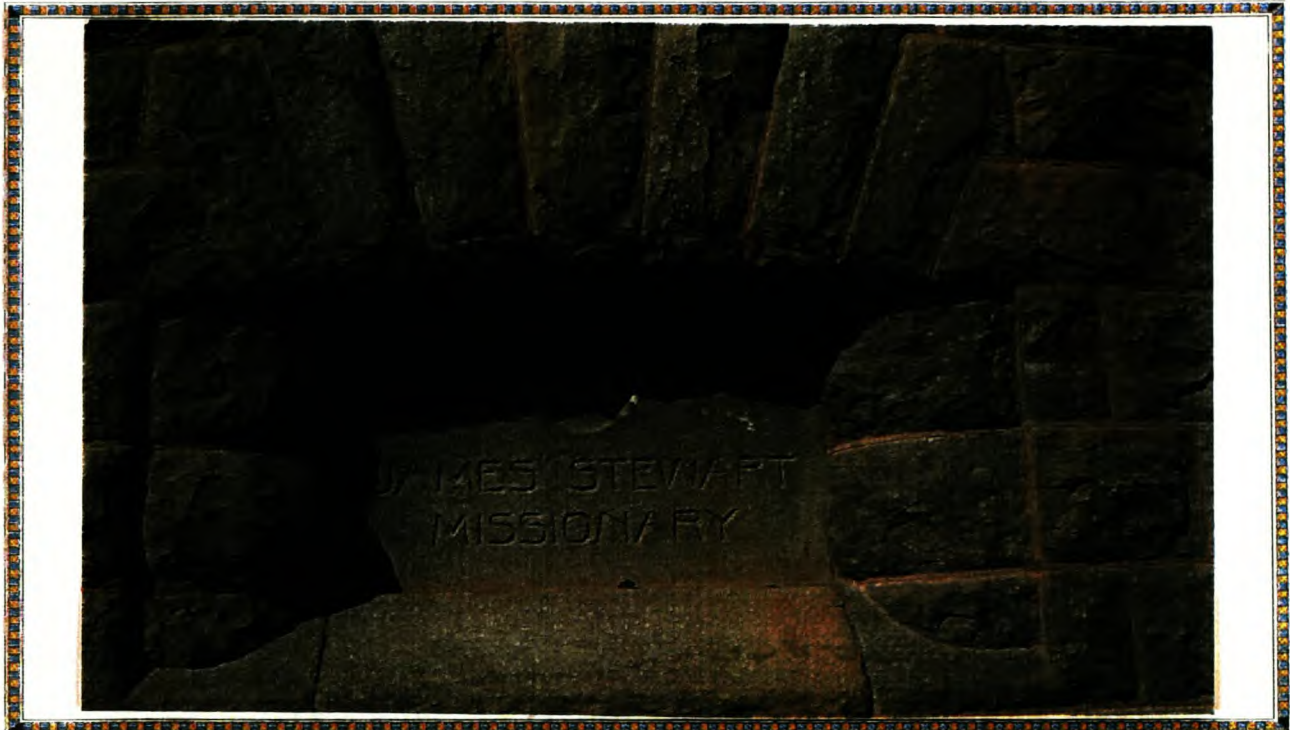
- (i) A Synopsis of Structural and Physiological Botany ne-
- (ii) Botanical Diagrams

Injengele ibinomyalezo kubafundi onjengalo:

Ubulungisa nokuzimisela emsebenzini zizo eziphakamisela phezulu uhlanga zilubeke kwizinga eliphezulu. Imisebenzi ayenzileyo yempucuko uSomgxada yenza nabanina alibone elo litye lesikhumbuzo likwimo yendlu ephakamileyo enesibane esibonisa ezinye iinqanawa indlela, (lighthouse), litye elo liziinyawo ezingamashumi asibhozo ngasengcwabeni lakhe kwilali yakwa Gqumahashe. Libhalwe ngolu hlobo:

“JAMES STEWART , MISSIONARY”

Nabu ubungqina obusabonakalayo nanamhla:



Yonke le migudu uyenza ngobungxamo. Umbhali uyiveza le mbono ngokusebenzisa isifanekisozwi u 'gxada' ukucacisa ukuba wayesenza umtsi abe selethe gxada ukubuya. Kusekho isakhiwo esibizwa ngokuba yi Stewart Hall kwiYunivesithi yaseFort Hare nanamhl'oku, khangela uzibonele.



Izenzi u 'fihliwe' no 'iyathetha' zibonisa iinkumbulo zemisebenzi kaSomgxada othe nakubeni ebhubhile labe igalelo lakhe lisasebenza nanamhla. UTshaka uthetha ngezinto azaziyo nazibonileyo zaye ke zinika umdla kwinkcubeko nezithethe zelizwe lakhe. (Bona ubunjengele bukaSomgxada xa elele ekhunjulwa.



UNGQATYANA (Dr J Henderson)

Eli gama lithi 'Ngqatyana' lichaza intaka encinane, nto ke leyo esibawisa ngolwazi esiza kuluva olufaniswe nolwentaka.

Naye uNgqatyana lo utshile wabe wasuka kule Lovedale phofu exelisa abanye abatshila babe banyamalale. Kuba umntu wonke ezibona ngexesha lakhe indima yakhe, umbali umfanisa kwakhona nengwe uNgqatyana isilo apha esoyikekayo nangona sisihle ngexa yamabala akwisikhumba saso.

Uyaphuhla ke ngoko uTshaka kwinjongo yokukhupha isikweko sokuba 'abantu zizilwanyana'. Oku kugqamisa ukuba uNgqatyana lo ube eneempawu zengwe.

Ingwe ke iyaziwa ngobuhle; ngokunxanelwa igazi; ngoburhalarhume; ngomonde; ngamaqhinga okuqhatha utshaba; ngondiliseko; ngokunyoluka; ngamandla; ngokuqwenga nangobugcisa bokucazuluka. Umbhali unomfanekiso-ngqondweni wemisebenzi emihle eyenziwayo yile mithi izezi ntsika, kuthi kusenjalo afike u'Nokufa' yena kusemnandi. UNgqatyana ungene ezihlangwini zikaSomgxada.

Waba ngumhlali ngaphambili wequmrhu elilawulayo lomdibaniso wezikolo zamaphondo zonoKholeji apho wayezifumanisa ekwiingxaki zemali ezazikwilizwe jikelele. Wonyulwe ngowe-1915 phantsi konyamezelo lwakhe ukuba abe ngumhlali phambili wequmrhu leKansile lomdibaniso kaRhulumente. Kwa olu nyamezelo, ngowe – 1920 iYunivesity yakhe e –Edinburgh yaqinisekisa ukuba uNgqatyana uyasinikwa isidanga sobugqirha kwezemfundo yethiyoloji (ubuThixo).

Icawa le yamaRhabe yaqalwa ngexesha ayinqununu eLovedale. Isibhedlele iVictoria ngoko, esiyi 'Lovedale Hospital' ngoku siso esasimnika ulonwabo uNgqatyana koko kwanda kweenkathazo zomsebenzi wakhe. Uvule indawo yoqeqesho kwezenzululwazi kwabasetyhini, uhlobo lokuqeqeshela ubuvangeli, nabasetyhini abasengoNoBhayibhile; nokongezwa koshicilelo kweenkqubo ezintsha zesiXhosa nolunye uncwadi, izifundo ezintsha nezongezelweyo kuqeqesho lwezikolo eziphakamileyo.

Kulungiswe izakhiwo zaseLovedale ngeempembelelo zakhe. Inani labafundi lenyuka ngenxa yeenzame zakhe. Ebekuvuyela ukuthatyathwa kwenxaxheba ukucombulula imiba yobuKrestu kungekho mkhethe wabala kwiiNkomfa ebeziye zibekho. Umsebenzi wamahla- ndinyuka akhe asusela ngowe-1906 kuye kowama-1930 apho athe wabhubha esekhefini ngokuhlaselwa sisifo sentliziyo eHogsback. Isenzi u 'wasuka' sicacisa ukufaudedele abanye. IHogsback le yindawo esekhoyo ebufamarha, inehotele kwindawo entle kusahanjelwa kuyo nanamhla. Akalibaleki uNgqatyana ezimbalini zaseDikeni kuba uwenzile umda wakhe.

Imimoya engendawo yentshutshiso ibhudlile kwelaseDikeni, amalanga ashushu amtshisile uNgqatyana kodwa wakwazi ngokuphumeleleyo ukuwunyusa umgangatho welizwe. Oku kucacisa ukuba ingwe le inecala eliqinisekileyo neligxekayo.

UTshaka uyayiphinda le ngwe (kanjalo: 47)

Imigca 10: Zachithakal'izizwe zibalek'ingwenkulu,

Imigca 17: Ingwe yayipheth'ikhaka kunye nesigixi.

UNgqatyana ubuzuba (handsome) okanye ubunzwana bakhe ubusebenzisa oku kukangqabe kanye ngokubhabha ebambe udumo lwakhe. Ebebhabela kwiindawo ngeendawo ekhangela ekwatyala nolwazi olo analo.

UNDYONDYO (Dr. Arthur Wilkie)

Igama eli ulifumene kwimo yelizwi lakhe. Umbhali ukwekwa uvakalelo komameleyo indlela abe ethetha ngayo uNdyondyo. Umbhali ubethelela ukuba uNdyondyo ngokwakhe ube nento ayingqokolayo ebuzweni. Ebengemntu othe ngexesha lakhe wee cwaka.

Kucacile ukuba lo mfanekiso – ntekelelo wendlebe ubusenza ukuba abe nesidima sokoyikwa emsebenzini. Uncumo lona lulo olube ludiza ubuyena nangona ngokwakhiwa ebebujonirha. Inye into abeme ngayo kukuxomolozela ikamva.

Ukungqokola uncumile kucacisa ukusebenza ngokukhululekileyo. UNdyondyo usibekile naye isitena kweli lizwe, uyamkhuza umbhali kuba ebesel'efuna ukumlibala, gxebe selekhunjuzwa ziinkumbulo zezenzo zakhe.

UNdyondyo lo uyingqununu yesine eLovedale. Ufika adlale indima enkulu kwezemfundo kunxweme lweGolide elilungu kwezenzuzo zaseburhulumenteni. Uhambele eLake Mohonk, ngowe-1921 apho wayebambe intlanganiso yokuqala yezizwe zeKansile zethiyoloji. Uphindile ngowe 1928 wangomnye wabaphumelelayo ukuya eJerusalem kwakwintlanganiso yabantu abangekabi nalo ukholo. Uyile e Le Zoute eBelgium. UNdyondyo lo ukhe wahambisa iphepha elibalulekileyo elalinomxholo othi,

The Education of the African Peoples. Ngeli xesha kanye
ushicilelo lweencwadi zaseLovedale lwalungundaba-mlonyeni

kwaye luhambela phambili. Iincwadi ezilishumi
kwezazihlelwe ngu-Dr W G Bennie ezazisaziwa ngokuba zii
Stewart Xhosa Readers' zazisele zipapashwa.

Uthontelwano lwendwendwe ezingamadoda nezibhinqileyo, ezazinikezela ngeedilesi zazo malunga nemisebenzi nemidla yazo, yayiyenye yemiqondiso yokuba iLovedale isematheni ngexesha likaNdyondyo. Kungeli xesha kanye apho iLovedale ifumene udumo lokuba kuthiwe yi "The largest industrial Mission in Africa". ILovedale iye yaba nophawu loncomeko ngakumbi ubume bemeko bommandla.

Ukubeka isitena ngasinye uqinisekile ngento oyakhayo ngakumbi ukwakha isizwe, le ibingumngqele (motto) kaNdyondyo. UNdyondyo ngomnye wamadoda, iintsika ezabeka isiSeko esenza ukuba i-Afrika ngakumbi ingingqi yeDike ibe kule meko yembali kungokunje.

UMDENGENTONGA (Dr Robert Shepherd)

Obu bude sibuvezelwa ngumbhali kukukwekwa izenzo zikaSheperd ngexesha wayeseLovedale. Ukuba yingqonyela eLovedale ngalo maxesha bekuba yeyona ntsinda-badala ibimenza umfo acace ubunjani bakhe.

UMdengentonga lo naye ke ebelandela imizila yamanye amadoda. Ibilithuba lakhe ke eli lokudlisa azibonaklise eluntwini. Intonga le ivela emthini. Intonga le yeyokulwa kungenjalo ukwalatha. Ngexesha lemfazwe ebekhahlelwa ngelo gama lika "Mdengentonga kuba ebenganikezeli.

Ziziphi na ezi mfazwe? Kaloku zezo zempilo, indlela abeyilwa ngayo into ukuze ibe nempumelelo. Kuyo yonke imizamo yakhe ebezamela isikhundla esingcono ebomini nesokuphila. Asimntu unikezela kamsinya. Ube eyindoda yamadoda. Ube yingqonyela yesihlanu eLovedale. Ulwazi lwakhe lwezorhwebo lumenze wonyulwa njengonobhala wezithunywa zeKansile. Kwindawo yase Mani wabhala iincwadi ezimbini ezizezi:

- (i) The Bantu
- (ii) Humanitas Christi (a theological Study)

Ngowe-1926 wabizelwa ukonyulwa abe ngumfundisi womkhosi ize ibe kwanguye nomongameli kwezopapasho maphepha. Ngowama-1932 wonyulwe njengomhleli wephepha i "South African Outlook, waphinda wanikwa amagunya okuba nguMongameli weLovedale Press. Uphinde wonyulwa njengonobhala obekekileyo weKomfa yabefundisi jikelele bomZantsi Afrika.

UMdengentonga lo wayenenkolo yokuba izinto zokuqala mazenziwe kuqala ke. Umbhali uthi uMdengentonga 'yinzulu'. Apha ubonisa ubukrele-krele bolwazi anabo, nabufumene ngokuhambela kumazwe ngamazwe, ingakumbi elo lamaSkotani, apho ebebuya atyekezele uluntu olunxaniweyo. Ebenolwazi oluphangaleleyo olumenze indima yakhe yakhanyisela uluntu lwe-Afrika, kodwa ke kuba kusinwa kweli lizwe, kuye kufike ithuba lokupheza elo ilelokufa kube ke kungena abanye.

Iintsika zixhasile imimoya ivuthuza, utsho umbhali uthi 'amathamb'aphumle' ukwekwa ukufa kwala madoda sesiwabona ngemisebenzi yawo ethethayo, ebonakalayo esisikhumbuzo.

Umbhali uthi ibhobhili mayingolulwa, utsho ecacisa iinkumbulo zezenzo nokuthetha kwakhe egxininisa kula maqhawe asanduleleyo. Ngoko ke uthi uyanqumama ukuthetha ngemisebenzi emileyo yezi ndembelele kwa nendawo leyo iyiLovedale, kuba usuka abe novukelo novakalelo.

Umbhali usinika umfanekiso-ngqondweni wokuba asimadoda odwa ayefumanekile, izikhubekiso zazikho zithwaxa amagorha ngelo xesha apho eDikeni. Iimfazwe zazibuyisela ziyidodobalisa umva inkqubela phambili. Le mbono icacisa okokuba ayikho into ehamba lula apha emhlabeni. Kwisiganeko ngasinye kukho amahla-ndinyuka kwakunye nezithintelo. Umbhali ukwekwa iintsika nalo mlambo iTyhume ukuqaqambisa ubunzima obabufunyenwe ngala madoda. ITyhume ngumlambo wembali okuyo nanamhla ingingqi yeTyhume eDikeni. Akathethi ngamdlalo wabantwan uTshaka apha, koko uzama ukudakanca imbali.

Ngowe 1847 uhlaselo e Fort Hare ngabokuzalwa (The Tyhume Masacre) kulapho kwafa i-19 yamadoda namakhwenkwe. Uze uqonde ke ukuba lo yayingengomsebenzi wosuku. Abaneentliziyo zonina babejika babaleke kodwa amatshantliziyo ayelelwa ukuze abanye baxhamle. Imfazwe yeZembe ngowe-1946, imbalela, iinkumbi noRenepesi zizoyikiso ezakha zathibazisa umva umsebenzi. Umfula wenja (The Influenza Epidemic) ngowe-1918 wayidodobalisa inkqubela phambili. Uvukelo eLovedale (Riots), lwaba nolutho nalo. Isibhedlela sase Victoria (Lovedale Hospital) sasisengumzana odelekileyo apho amanye amagumbi ayesebenza ekuncedeni abo babeziingxwelerha zemfazwe.

Ingingqi yeTyhume iyindawo yembali. Ezi mbalela zikwekwa ngumbhali zezi ngqondi zentshabalalo zichithayo. ILovedale Press ngeba isenayo imbali yesiqalo sezakhiwo ezithile eDikeni ngenxa yezi ntsika, kodwa kukho amarhe okuba lo mzi ubukhe watsha. La mahlathi (amadoda) abonakala ewubambile umhlaba bewukhusele kukhukuliseko. Inyaniso malunga nezenzo zala madoda iyafumaneka, eDikeni kwivenkile yeencwadi (Alice Bookshop) naseFort Hare kwiZiko Loncwadi (Literature Centre). Bona umfanekiso wengingqi yeTyhume apho isibhedlela sibonakalayo.



Umbhali ukwekwa ukubaluleka kwemisebenzi yezi ntsika elulutho kuluntu, uthi “zizithebe”, isithebe kwaNtu kophulelwa kuso isonka esibhakiweyo. Ucacisa ubudala bamadoda ekukudala esebenza nzima esebenzela ilizwe lawo.

Uyawasizela umbhali, ekwanazo neenkumbulo ngemini zakhe kuba engumntu obebuchithele eDikeni ubomi bakhe.

Uyawancoma kananjalo la madoda kuba engasayi kulibaleka ezimbalini. Unomfanekiso-ngqondweni kaqulukubhode owawusenzeka kwezo ntaba zeBhukazana. Unomfanekiso-ntekelelo weliso nowendlebe ngokungathi ziyathetha. Uyazimntwisa uthi zibiza uLove owayengumseki we 'London Missionary Society' ngowe-1795. Unomfanekiso-ntekelelo wendlebe walo ntlokoma yeliwa ngomhla wemfazwe nokuzinikezela ngonyamezelo lwalo madoda. Ezi ntaba zinga zibiza uGqirha, Love umbhali apha uzama ukusityebisela ngo Love lowo ukuba naye ubalulekile kwimbali yaseLovedale.

UTshaka unenkankathela yesiphiwo abe ebonisa ukuthanda nokudlisela ngenkcubeko yelizwe lakhe. Isigqibelo ngokuphinda-phinda ibinza "kuba kaloku kusinwa kudedelwana" usisebenzisa ngobuchule kuba esazi ukuba kwaNtu ngemini yesidlo esikhulu mhlawumbi emzini kungenjalo eNkosini, bekusinwa. Umsini ebeye atshile, asine abuye adedele abanye.

Iisimboli nezikweko azisebenzisileyo ukuphuhlisa iinyaniso ngokwakusenzeka zimshiya umntu ezifuna ukuba ngeli ithuba ngewayekwazile na ukunyamezela ezo nzima. Iintsika zona zishiya imizila esalandelekayo kuba emva komnye kwakuthatha omnye, ingumtya wothungelwano lonyamezelo.

EZOPOLITIKO

3.4.7 I-afrika

UTshaka kulo mbongo usebenzise izikweko ngendlela yobuchule bembongi. Umbongo uwonke sisikweko.

Uvula ngesikhuzo evuselela ihlombe kuluntu ukuba lumamele, uyalumkisa. Usebenzise umbuzo buciko kuba usinika umfanekiso-ngqondweni weliso. Unika ihlombe ngoko kumzi wase-Afrika ukuba uzibhence.

Usebenzise isimntwiso u-Afrika ngokwegama lomntu. Unomfanekiso womntu olusizi amlilelayo kuba ikakade lakhe belingelusizi. Igama 'ukuvelana' liyakungqina oku.

I-Afrika ebifudula ililizwe lobutyebi ijike yaba yindawo yonxunguphalo. UJafta (1998:17) uyayingqina le mbono ngokusebenzisa isikweko esichazwa sisibaluli u 'Wawuyimazi ebhonxileyo' ecacisa ilizwe elalinentlutha kubantu balo.

Umbhali ufanisa i-Afrika nenyama etyebileyo. Imfuyo ethengiswayo yenexabiso efumaneka ityebe iliteketeke. Olu luvo lukwaxhasa lukwekwa ukuba nexabiso lwe-Afrika mandulo.

Amagama achongwe ngumbhali agxininisa ikakhulu ekubhentsiseni inguqu ekweli lizwe neyenze eli lizwe laba lelingonwabisiyo kwaphela kwagquba unxunguphalo. Umbhali uyifanisa i-Afrika nomntu onekamva elingaqinisekanga. Unomfanekiso-ntekelelo weliso ophuhlisa ulwazi oluthi akukhathazeka umntu namazwi aba mbalwa.

Ilizwe xa lityebile kubakho unaniselwano kwakheke ubuhlobo kwaye kuxatyiswane. Umbhali ubonakala ekhathazekile ngokucinga ubugxwayiba elokubo eli lizwe elalifudula ililizwe lamasini nobusi. Uyazingca ngelizwe lakhe lokuzalwa kwaye uyalibanga abe esazi ukuba uyintandazwe.

Umbhali unomfanekiso-ntekelelo weliso womntwana webhongo. Lo ngumbono omhle welizwe eliyintombazana, ilizwe ebelisambesa abantu balo. Amasimi eli lizwe awasenabo obuya ubutyebi babuyimbalasane. Eyona nto igqubayo zinziingo, iintsizi nezilingo.

Umbhali unevuso alikhalimelayo ukuba noko siluluntu lwase-Afrika besingekomeleli ngokwaneleyo ukuba sikwazi ukumelana neengxaki esihleli phezu kwazo kweli lizwe.

Umbhali usebenzisa isinciphiso u 'sizwana' ukuvuselela usizi omaluvele kwamanye amazwe ukunqanda le mpalalo ye-Afrika, ukwabonisa nothando lomzalikazi. Usebenzisa amagama anobuzaza umbhali 'indlu yentaka' ekuqaqambiseni udumo nexabiso le-Afrika. Sisimbonono esi senziwa ngumbhali ukuzama ukucetyiswa kwilizwe elinyamezele le ntlalo lixhwithwa zezinye izizwe, lijongelwe lisengelwa phantsi.

Igolide, idayimani, ikopolo nesinyithi ndibala ntoni na, zizimbiwa ebeziyibeke kumanqwanqwa aphezulu i-Afrika. Kuba idelekile ililizwana, izizwe ezinezigalo zityhuthula obo butyebe kanye. Asibobutyebi bodwa obuye buthatyathwe gadalala, nabantu aba bebethinjwa babengamakhoboka. Yijonge indlu yentaka ukuba ethe-ethe kwayo, yiba nomfanekiso-ngqondweni wamakhwenkwe awolussayo eyiphethele imbengwana, akukho konwaba kuloo ntaka ingenakuzikhusela.

Umbhali usebenzise isikweko u 'ikati' ukuqaqambisa inkohlakalo yala mazwe angabathimbi be-Afrika, ukwaveza nomona wala mazwe, akusekho konwaba. Amakomanisi afaniswa nezilwanyana, iingcuka.

Umbhali uveza imbali yokukhululeka kwe-Afrika. Kwakungemnandanga kwezi ngcuka xa kunyanzelekile ukuba ziyishiye i-Afrika phofu ziyishiya izingxwelerha. Ilenzi u 'sazalelwa' zibonisa ukuziqinisekisa kwakhe umbhali njengaye nawuphi na umthandi wesizwe sakhe. Ubonisa uthando lwakhe kwi- Afrika.

Umbhali unika ithemba lokuba ngenye imini eli lizwe lisaya kubuyela kundalashe izinto zakulunga. I-Afrika iqinisekile ukuba ililizwe lethu.

Uhlaba ikhwelo lokuba ibekwe emithandazweni ukubuyekwezwa kwimo yonxunguphalo. Imigudu iza kulingwa ukubuyisela imo yamandulo ye-Afrika kusuke ifuthe lesingqala.

Uphinda-phindo lwezikhuzo kwimiqolo yokugqibela luveza lukwachazela ngentlungu eviwa nguTshaka ngemeko ekuyiyo ye-Afrika.

UShasha (1992) ungqinelana noTshaka kwisihobe saphambi kwenkululeko apho uShasha aqaqambisa khona imeko yentsokolo naleyo yokuxhatshazwa kwemidaka elizweni layo lokuzalwa. Uphuhlisa ukutshatshela kwabacinezeli emsebenzini wabo wokucinezela.

3.4.8 Zemka iinkomo

UHermanson (1995) ecaphula uWestphal (1978:12) uthi:

Literature must be related to the social, cultural and political circumstances from which and out of which it is created at any given time. Just as it receives inspiration from these circumstances so also can it throw much light on the spiritual ideals and motives of these circumstances.

UTshaka ngoko ubandakanyeka kuluhlu lwababhali bangaphambili, owazuza iimpembelelo ngokuthanda abantu bakubo kwanelizwe lakhe, okungumbono omangalisayo ngokwendalo yesakhiwo salo ilizwe, nezihluma kanti nezilo zalo.

Indima yokuqala (first stanza) ingundoqo walo mbongo. Le yimbali nangona imeko iseyileyo ibonakala icacile iyinto ekhoyo. UZemka linkomo ubonisa iintswelo neengxaki ezijongene nabemi abangabo abanikazi mihlaba. Umbhali uchasene nokusetyenziswa kwendyebo yelizwe ebubutyebi bendalo ye-Afrika, butyebi obungaxhanyulwayo ngabanikazi babo.

Le ngxelo ilandelayo iye yaqapheleka yaphawuleka kulo mbongo:

- (i) ukusetyenziswa kobutyebi bendalo (indima-1).
- (ii) iziphumo zengcinezelo ezisisihelegu kumakhaya nenguquko yemo-ntlalo (indima-2 neye-5).
- (iii) Imithetho engqingqwa yocalu-calulo (indima 3-4).
- (iv) Umkhwa onomkhethe onganelisiyo (indima –6)
- (v) Uthelekiso malunga nemeko yokuhlala yamandulo neyanamhlanje (indima –7).

Umbhali uthi ilizwe ziinkomo. UTshaka ukhumbula indeb'endala apho indoda yomXhosa yayidlisela ngobuhlanti nangesipani sayo. Oku kukuqaqambisa intlutha yomntu omnyama mandulo.

Kwakukhutshiswana ngezivuno, amadladla entlntliza, kungqushwa kungekho kuthengwa komnqusho namgubo wombona. Ilizwe lalilihle libukeka okwentombazana yona iyintyantyambo yekhaya.

Umbhali ukwekwa ekhalazela impatho emandundu ekuyiyo e-Afrika ilizwe lakhe. Ubonisa uvakalelo ngokusebenzisa izenzi u 'agawulwe' no 'aphelile' bona beqaqanjiswa sisibaluli u 'zityeshelwe'.

Umbhali unesingqala sekamva elimfiliba alibona liphambi kwakhe. Ngoko amagorha uyawabiza ukukhusela imeko ye-Afrika. Ukwaqaqambisa indlela ekucingwa ngayo ngamaKomanisi. Le mbono isinika uluvo lokulolonga ezamandulo malunga neNkqubo yeZenzo zika 1949 kunye nendelelo yeempembelelo zemfazwe ze-ANC ngowe 1952.

UMona (1994: 28) ungqinela uMeli (1988: 12) ngokubeka dandalazileyo ezona mpembelelo zazikhawulezile ukujoliswa kuzo njenge:

The pass laws; stock limitation; the Separate Representation of Voter's Act; Group Areas Act; Bantu authorities and the Suppression of Communism Act.

Kucacile ukuba kule mithetho ingentla iinzame phakathi kwabeengcinga yomthetho wocalu-calulo nabaNtsundu abangabathandi beSizwe zazingavaleleki kwimimandla yesezidolophini kuphela. Oku kungqinwa nguLodge (1983: 261) othi,

For over two decades, i.e 1940-1960 there were conflicts between peasants and authority in the African reserves of South Africa.

UTshaka ngoko ubonisa iinzima neenzingo ezize nenkqubo entsha yokuphila. ULodge unovakalelo naye enomfanekiso ngqondweni wokuza kuqhubeka, udlula athi (ephinda:215).

Landless households were sometimes deprived of access to grazing: this was the case in the Victoria East in 1951 and more generally common pastureland in practice shrunk as officials fenced off forbidden grazing camps. Prohibitions on tree-felling for people who could not afford to buy fuel were especially arduous in the colder reserves and in any case contravened a customary right of free access to firewood.

Ibhanka yomXhosa ziinkomo, ngamadlelo. Esi sikweko sibonisa impilo yomntu, kwaye ikwayiyo nale iphilwa ngamafama ale mihla phofu abamhlophe. Sisingqala esi kuba zezo fama, ezo ntlangi ezaphungulelwa elizeni ngamaKomanisi, ezize nempalalo kaNtu. Impilo isekusengeni iinkomo neegusha kwanazo iibhokhwe. UmXhosa impilo yobom bakhe kukutya umvubo womphothulo, aphunge ikofu kungenjalo iti enobisi oluninzi, atye inyama esempilweni entsha engakonkwanga. Iinkomo ezo zidla emadlelweni aluhlaza endalo abubomi kuzo.

Umbhali uveza imeko yentswela-nkathalo, kuba kungokunje oonyana abasakwazi ukolusa, ukusenga kwa nokuhlanganisa bangenise iimpahla. Imihlambi ibihlala ithuba ehlathini, igujululwe ngexesha elithile xa kuyimfuneko. Umkhethe awuyiyo impilo kwintlalo kaNtu.

Umbhali uyakhala ke ngoko eveza ukuba ubani makazibaze iindlebe zakhe awavule kanti namehlo akhe. Inkomo lilungelo lomntu, xa ziqingqwa ngokwenani zihluthwe ngokungekho mthethweni, impilo iyophuka, nto ke leyo ikhokelela endlaleni nokufa.

Ezi zenzi u 'agawulwe' no 'aphelile' zivakalisa zikwabonisa ukohluthwa ngonyanzelo ungenakwenza ngakumbi. Umbhali ubonisa ukungoneliseki ngolu tshintsho lwentlalo.

Abantu ngamahlathi. Ewe, kunjalo kanye. Esi sikweko siqaqambisa ukuba ziimpangampanga kwabantu bakuba bephulukene nesithethe sabo. Kaloku ehlabathini uzuza izinto ezininzi eziyimpilo. Ukwaqaqambisa ukuthi saa kosapho, luphulukana nabantwana, kutsho kunqabe isimilo esiyimfundiso yekhaya.

Xa egawulwe la mahlathi, iinkomo zingekho abantu bashiyeka bengenandawo yakuzimela, banyanzeleke ukuba baye baziqeshise kwabamhlophe. Yile mpalalo ayikhuzayo uTshaka kuba isidima sikaNtu sitshabhile. UTshaka uthi oonyana noodade ngamakhaya. Ewe, kambe, unebhongo umbhali ngelizwe lakhe. Kaloku kwaXhosa oonyana bancedisa ootata ekujongeni konke okwasebuhlanti, zize zona iintombi zijongane noomama ngezasegoqweni nasekhitshini. Ngoku ichasene nemeko ekuyiyo, kuba oonyana noodade bafika ezidolophini beme amakhaya babe ngabaninimzi. Wakha ke wena mlesi walibona ikhaya elilityotyombe? Lo mkhwa ubunqabile kwintlalo nenkcubeko kaNtu. Bekuhlakulwa kulinywa kuvunwe kutyiwe izivuno ezivela emhlabeni, zona beziyimpilo.

Xa wonke umntu eshiye ikhaya ngeliya kuxelenga ezidolophini, ngubani obeya kujonga imfuyo ekhaya emva? Impendulo yileyo yesibophelelo sokuba ubani ebengakwazi ukwenza ngakumbi ngaphadle kokuyithengisa imfuyo leyo kuba kungekho madlelo. Isiza sokuhlala ngoku siyahlawulelwa. Isidima selizwe sirhuqa phantsi.

Oba buhle nenkcubeko kwiintombi zamaXhosa bunyamalele. Intlonipho yemithetho neyelizwe itshabalele. Umbhali uveza umfanekiso-ntekelelo weliso kumakhaya anezigingqi zemingxuma yamabhungane. Ngumbono oyinkqantosi, obharhileyo onganyamezelekiyo lo kumntu olaziyo kwaye elithanda ilizwe lakhe i-Afrika.

Umbhali uveza ukuzalana kwezimvo eziphuma kwindima yesi-3 neye-4. Uthi amakhaya ngamanxuwa, ubomi lusizi. Utsho khona uTshaka kuba iirhafu ezibangwa kumakhaya ngamakhaya ngogonyamelo, isiphumo sazo lusapho olusasazeka kuzo zonke iimbombo zezi dolophu lungamakhoboka amaKomanisi. Iintsapho ziqhelekile ngusakabhe. Umbhali ukhwanqisiwe yile meko ilusizi yembandezelo. Amanzi ayarhafelwa, iinkuni ziyathengwa ngexabiso eliphezulu, nto leyo ibingenzeki kwaNtu.

UTshaka usibonisa intlungu ekuyiyo e-Afrika ngenxa yobandlululo. Le mfuyo ibibubom bomntu. UmXhosa ebefudula echeba iigusha athengise uboya kula maKomanisi. Le ibiyindlela yokubhatala kwingxowa-mali yesikolo (school fund). Kungoku nje izixa ezikhulu zemali zibhatalelwa imfundo.

Imali inqabile, kunzima ukuyizuza yiyo le nto umbhali ayikwekwa athi “ngamath'entaka”. Umbona ubusilwa kungathengwa mgubo, uthengiswe kuzuzwe imali. Imfundo mandulo ibiqalwa emakhaya yaye ixabiso layo lidelekile kunale ngcinezelo yanamhla. Ukuphila namhlanje kuxhomekeke emalini. Umbhali ke unomfanekiso-ngqondweni wobomi bembandezelo nobeenyembezi.

UTshaka usebenzise umbuzo-buciko ‘Zoze ziphinde zifaniswe n'ezi zinto?’ egxininisa ubumfiliba bekamva le-Afrika. Unombono wesidima esiwileyo esingasayi kuze umkhondo waso ulandeleke.

Ikhwelo lityala, umbhali uvuselela nabani na enika uthelekiso kubomi banamhlanje nobo bamandulo. Lo mzila ke ubonwa ngumbhali uyisengela phantsi indima ngobuNtu ebinjengomthombo nomgcini welifa lesizwe jikelele. Iinkathazo zoqoqosho zikhokelele ekubeni umntu oNtsundu abe kwinkxwaleko yentlupheko.

Ukutshabalalisa indalo elixabiso kumsebenzisi wayo yintlupheko leyo. Ixabiso leenkomo kumXhosa libalulekile. Bekunqulwa ngeenkomo, ziliyeza kungenjalo ziyanyanga kwimpilo yomntu, ziyabopha zibumbe usapho. Umzekelo: Xa kubhubhe utata wekhaya, ikhaya lixhela inkabi yenkomo, kuthiwe ‘Uyakhatshwa’ kuye kuphindwe emva kwexesha elithile kuxhelwe enye inkabi kuthiwe ‘Uyabuyiswa’.

Isenzi u ‘zityeshelwe’ ukhalazela impatho yokuyekiswa kwesiko nesithethe kanti kwanenkubeko yomXhosa ngokungqutywa yimpucuko yaseNtshona. Akusekho kuhlala ngokonwaba kugquba umangaliso nokhwankqiso. Abantu base-Afrika baphalele bayatshabalala basemgciqhekweni kwaye baze balikhambi abananto. Ngokuzekelisayo, u ‘Zemka linkomo’ ngumbongo ovakalisa inkcaso okanye owonkwintsho. UMazwi (1993: 630) ehambisana neembono noTshaka, uthi ngombongo ovakalisa inkcaso,

In protest poetry poets show issues connected with
with the living of African nation. These issues
are those like the dispossessioning of land, injustices
to human rights and oppression.

Uyaphinda uShasha (1992) ayiqulunqe le mbono kaTshaka kucakaco lwesihobe sakhe saphambi kwenkululeko kwakunye neso sasemva kwenkululeko. Abacinezeli babenobunkunkqela bokohlula phakathi imidaka bayenze ibulalane yodwa ngelixa bona bezintomfa ebutyebini bomhlaba.

UTshaka ngoko ufezekisile ekuvuseni uhlanga lwakubo ngeli khwelo neli vuso lakhe ukuba ubani makahla'ekhangele. Umbhali ukwavelisa ubutyebi obubuthume kwinkcubeko kaNtu.

Isigama esisikweko asisebenzisileyo sidandalazisa intshwabulo yakhe kwabo balahle imbo yabo ngoophoyiyane.

Umbhali umemelele waphinda wakhwanqiswa, yiyo le nto ebuza ukuba zingabuyela njani na ezo zamandulo.

EZENKOLO

3.4.9 Umosisi

Umbhali uthi umntu yincindi. Incindi yinto encamathelisayo. Oku kukuzama ukusivezela ngokukwekwa isimo sikaFaro yena wayeyingqanga kwelaseJiphutha.

UFaro akafuni ukwahlukana namaSirayeli kuba engamakhoboka akhe. Uthe nca kuwo kuba emsebenzela nzima abe yena esebuntofo-ntofweni bobomi.

Umbhali uyibeka mandundu imeko yentlalo yamaSirayeli kuba ayevalelekile engakwazi nokuphefumla. Le mbono nantso eyidandalazisa umbhali kwisitanza sokuqala uthi:

Umqolo 1: Ucango lobuzwe lawaluvaliwe kuSirayeli,

Umqolo 2: linyembezi zinquml'umbombo kubazalikazi.

Ngeli xesha umbhali unomfanekiso-ngqondweni wolonwabo olungacimiyo kuFaro ngenxa yenkohlakalo anayo. Ude athi umbhali wayehlel'etya ngendeb'endala.

Le ndebe ke yileyo yokutshutshisa ungckive omnye ungamjongeli ntweni ingakumbi owolunye uhlanga. Umbhali uyalucaphukela ekwalusasaza ubangululo nongckivo phantse kuyo yonke imibongo yakhe kuba elithandazwe. Uyavakalelwa yimpathombi yomntu.

Umbhali uwaveza amaSirayeli eyinyama kuFaro kuba emtyisa njengamakhoboka. Umfifithile emunca kumbele wegazi likaSirayeli. UTshaka ukwekwa uMosisi xa esithi umntu yimana, kuba uMosisi uvele njengemana kubunzima bempathombi yamaSirayeli eJiphutha.

UFaro uvezwa enobuyatha bokungacingi nto yokuthi umunca ubusi olunencasa kanti useza kumunca igazi. Apha umbhali uveza ukunqatyelwa kukuzohlwaya anyibilike, ayeke ukuyenza lukhuni uFaro intliziyo yakhe.

Umbhali unalo naye ulwazi lwezenkolo kuba nanku esithi ityholo nguMosisi. Ewe utyaph'etshilo ziinyaniso zodwa ezo, kuba amaSirayeli asithela ngoMosisi ukuphuma kwawo eJiphutha.

Ityholo ngumqondiso kaThixo, oku: ikukuqondisa okwabonakalayo, kuba ilizwi elalisitsho kwityholo elitshayo elabonwa nguMosisi yayililo elikaThixo ngenene. Umlilo lukhanyo olunguThixo kwelo tyholo lalivutha lingade liphele kuba oku kugqamisa ukuba uThixo akanasiphelo. Umbhali umana ebuveza ubumfama bukaFaro kuba nangona wayephuma engena uMosisi eBhotwe echaza ubuze bakhe nombono, ushiyeke uFaro elilitye lenyengane. UFaro wayenza lukhuni intliziyo yakhe esithi uMosisi uze noNongqawuse yena watshabalalisa isizwe ngobuxoki. UFaro yintsimbi. Umbhali apha usivezela uphawu lokomelela ebhekisa kuFaro. Ngokokwakhe ukucinga uFaro wayengazi ukuba ukhona umntu onokuba angamophula uluvo kungenjalo amvikive ilungu lentamo. UThixo wamothula kulo mpakamo yokuzicingela ukuba womelele uFaro, wambetha ngenkitha yezibetho, awathi nangoku sekunjalo akajika wajonga phambili nenkohlakalo yakhe evutha.

Uthi umbhali ilizwe yintonga. Intonga inemisebenzi emininzi. Singanaba ke sithi nayiphina inkokheli iba nayo intonga, nakubeni ziziindidi iintonga.

Le kaMosisi intonga yajika ukuba yintonga yomalusi yaba yintonga yokukhokela ingxaki ayisebenzise ukuyisombulula njengoko wayenzile eJordan naseMarha apho kwajika khona amanzi akrakra.

Imana awayekuyo uFaro yajika yaba yimana kumaSirayeli kuhambo lwawo entlango. Le mana ngumqondiso okukutya okuvela kuThixo ngokwemfuno yesizwe esimvayo. Eso sizwe ke ngamaSirayeli.

Umbhali ukuqaqambisa kanabom oku kukhohlakala kukaFaro. Kwisitanza se-15 uyibeka elubala le mbono uthi:

Wawuphemb'umlilo ukumkani,
Wakhohlwa ke ngoku kukuwotha.
Wathi esezinkanini nje kanti,
Wongez'iinkuni kobaswe kad'umlilo.

Umbhali usebenzisa le mvano-siqalo ukucacisa inzondo eyondeleyo kaFaro. Makaqonde kuba uyinikwe imiqondiso noko ebasacinga ngobuntsimbi bakhe. UFaro likrele ngenxa yemikhosi yakhe eyayiphalaza igazi labantwana bakaSirayeli eJiphutha.

UTHixo akathandi mntu uzigwagwisayo kuba imfundiso yakhe imi ukuba lowo uzithobileyo wophakanyiswa. Aphunyeziwe amaSirayeli ngokwefuthe lombongo, waza uFaro okhohlakeleyo engajiki, wathuthunjiswa. Yonke into ngoko ineqalo nesiphelo, ngoko ukuze ubani angabi lixhoba lobubi makaphile ubomi bobulungisa, bolonwabo, lwenceba khon'ukuze nezizukulwana zilandele elo khondo leentsikelelo

3.4.10 Icawa

Umbhali uyikwekwa mbaxa le cawa. Usebenzisa u 'yi' osisakhi egxininisa olu suku lweCawa ngokulutyumba alwenze olona suku lubalulekileyo kunezinye iimini kuba iyimini athi ngayo amakholwa acinge ngomDali wawo.

Olu suku lusuku olulodwa olunefuthe le nzolo oluvuselela ingqiqo yokuphumla kubantu abaphangelayo kwakunye nabo bebephefumla izikhubekiso ezihlupha imiphefumlo ebudeni beentsuku zeveki.

Le mini yeCawa *ilikhaya*. Esi sikweko sidiza ukudibana kwabantu bekhaya benenjongo enye khon'ukuze ibe ifane nomoya omnye. Umbhali uyimntwisile le mini kuba uthi *iyashumayela*. Wenze uhasaniso ngokuthi 'enganamlomo nok'ishumayela', phofu ezama ukuqaqambisa ukubaluleka kolu suku. Okholwayo nongakholwayo uye abonakale enevuso olungenamlomo lona lunik'ithemba ngokomphefumlo ophilayo.

Olu suku lungumfuziselo wako oko kukwiziBhalo EziNgcwele kwincwadi yeNdalo apho zenziwa zonke izinto kwabakho usuku lokuphumla. Umbhali usebenzise isibaluli u 'yokuqhekeka' ukuqaqambisa ukudliswa kwezimvu ngamakholwa ngelizwi leNkosi. Le mini yekhethiweyo yenzelwe wonke ubani aziginyele, azikhethele okulungileyo kokubi amazi umDali wakhe omgcine ebusaneni kwade kwayiyo le mini yokukhumbula kwakhe, oku kudiza ukuba umntu ngamnye makabe nombulelo wokugcinwa.

Umbhali uyibona icawa le iyindlezana kuba kulapho abantu benzelana khona izibele ngokuthi banikane namaculo babolekane neeBhayibhile, ifane ke le nto nomzalikazi onobubele ngabantwana bakhe. Usebenzisa isibanjalo u 'sisikhukukazi' ekwekwa ukusifanisa nendlezana. Isikhukukazi saziwa ngokuwaneka amaphiko aso ilufihle usapho lwaso, amantshontsho, ngexesha kuhewulwa utshaba lwaso olulikhozi. Umbhali uveza ingcamango ethi ecaweni uyafihlakala kwiindlela neengcinga ezingendawo kuba sukube uzimele ngephiko leNkosi.

Ekhaya ungazibona izikhukukazi ziwabizela futhi kuzo amantshontsho kuba zikhusela amantshontsho lawo kuzo zonke iindidi-ndidi zobugebenga. Umsebenzi wecawa mnye nowesikhukukazi nekhaya. Olu quko luphuhlisa ukubaluleka kosuku lwecawa. Ewe icawa ngumondli kuba kulapho abantu bathi bondliwe khona ngelizwi lomfeli wethu uYesu Krestu. Imiphefumlo yondliwa ngelizwi.

Amagama angoo: 'iinkumbulo' no 'umva-ndedwa'... (umgca-30 amntwisiwe ukuqambisa ukuba ngumvuseleli wezazela kwale mini kuluntu.

Umbhali uthi icawa ililizwi. Esi sikweko sicacisa ukuba ngeCawa kufundwa kwincwadi enamazwi kaThixo ukuze ekufundweni apho kukhethwe ilizwi kumazwi lawo kaThixo. Ikhaya luxolo. Olu xolo lolu xolo uYesu athembisa ngalo kwincwadi kaMateyu isahluko se-5 xa ethetha kwindimbane yabantu entabeni esithi:

Banoyolo abaxolisi, ngokuba bayakubizwa

Ngokuthi bangooNyana bakaThixo bona.

Nokuba izinto zonakele kangakananina kuthi kwakuthethwa ngoxolo, umoya wehle kuzole. Le ntetha ithetha ukuthi xa usekhaya useluxolweni kuba umkile kwizwiliwili zehlabathi. Itshijolo liphuma kwikhaya lemfundiso lifike liziphathe kakubi ngaphandle kodwa lithi lakuba sekhayeni lijike kuba liyazi imfundiso exakathwa likhaya.

Ingqeqesho iqala ekhaya. Abantwana bafundiswa emakhaya okulungileyo, akuphuma ngaphandle afunde similo simbi azilibale iimfundiso zekhaya. Ekhaya akasoze umntwana alahlekiswe, ukuba uyabulelwa ubulelwa ngenene nangenyaniso akafani nangaphandle apho aza kulahlelwa edizeni khona.

Umbhali ukweka iintlupheko zobom uthi yimivumbo yeveki. Olu thelekiso lwexesha kukuzama ukuloba ekwacebisa uluntu ukuba lushenxe kwizinto ezingendawo lukhonze. Ziyabethwa intsimbi kuvakale isandi esinika umntu isazela sokuwonga nokuhlonipha olu suku lweCawa. Likhwelo olu suku kuba ukuya kwakhona ecaweni ufika ube nendawo uzifumanise usekhaya.

Ilizwi elishunyayelwa ecaweni liye lisebenze atsho ubani ayeke izono, bambi babe nokuzisola kwizinto nezenzo ezigwenxa umntu abekade ezenza. Inguquko luphumlo. Ecaweni uyaphumla nasekunkqangeni kwizinto zamayelenqe angendawo kuba oswel'int'okwenza umTyholi umnika umsebenzi.

Umbhali ngoko ulumkisa ngobulali ukuba abantu mabaguquke bayeke izono kuba zona zingakhokeleli mpumelelweni. UTshaka ungumntu wonyamezelo, ubonakala ecenga ebonisa nganxa zonke indlela esingisa ebomini obuyimpumelelo.

ISAHLUKO 4

ISIQUKUMBELO

4.1 INTSHAYELELO

Kwesi sahluko sijonge ukuhlalutya iindlela azichonge wazisebenzisa ngazo izikweko uTshaka kwimibongo echongiweyo kwincwadi **liNtsika ZeNtlambo yeTyhume**. Impumelelo yombhali ekusebenziseni izikweko kwimibongo yakhe ifumana ingqwalaselo kwesi sahluko.

Njengoko kwisahluko sokuqala iinjongo kukuphanda indlela ezichongwe ngayo izikweko nokuvelisa indlela azisebenzise ngazo kwimibongo echongiweyo; ukuze kwisahluko sesibini ibe luphando olujolise kwizimvo zeengcali ngesikweko; kwisahluko sesithathu kuhlalutywe kwaphononongwa izikweko kwimibongo echongiweyo, uTshaka usebenzise ezi zikweko zilandelayo ngale ndlela:

4.2 ITHIYORI YENGQIGO (CONCEPTUAL)

4.2.1 Umntu sisityalo

Esi sikweko sisetyenziswe ngokwesimntwiso. Ibinzana “Ngukhala-khul’uluml’abantwana” kumqolo we-17 kumbongo “udlomdlayo” iphepha 7, libonisa ubunjalo nokuba yiyo kwento, ukhalakhulu sisityalo. Eli gama limntwise isityalo lisisibanjalo.

Le ngqiqo iveza ukuba isityalo sihle, kanti ke siyakwazi nokuba sibi. Sihle isityalo kuba luhlaza oluhombisa ilizwe. Sibi isityalo kuba, okokuqala, sitya amanzi emhlabeni la asetyenziswa ngumntu. Okwesibini, isityalo sakubuna sitshiswe lilanga siba sibi.

Umntu mhle akutyiwa ngeziqhamo zemisebenzi yakhe emihle. Umntu mbi akubethwa ziimeko neenkathazo zelizwe angazikhathaleli naye.

Ukhalakhulu liyeza elibi elikrakra elingathandekiyo. Lutshaba kubantwana kuba lubalumla kumabele oonina. Udlomdlayo ngukhalakhulu ngeziphumo ezibi ezikrakra - ukunxila.

Umbhali uveza isityalo ukhalakhulu ukunyemba utywala nokuwazi umsebenzi wekhala. Umntu otye udlomdlayo unengcwangu, uyachila.

4.2.2. Umntu lilanga

Ilanga luphawu lokhanyo, yimpilo ebantwini kwimisebenzi yemihla ngemihla. Kumbongo **iintsika zentlambo yetyhume** iphepha –2, iintsika zeza nokhanyo oluyimfundo nelizwi. ooSomgxada (Stewart), Ngqatyana (Henderson), Ndyondyo (Wilkie), Mdengeentonga (Sheperd) abakhanyisa kwamhlamnene kweli Dike; kanti ke nabefundisi ooJ.J.R. Jolobe, D.D.T. Jabavu, noo A.C. Jordan, kunye nabongikazi abanje ngooCecilia Makhiwane noProfesa Z.S. Qangule ngamalanga akhanyisela eli lizwe. Yimisebenzi eqaqambileyo enika ukhanyo olungacimiyo olufana nolwelanga, olu lufaniso ngokwezenzo.

4.2.3. Umntu yintaka

Intaka inobom njengomntu, inempilo nemikhwa. Esi sikweko simntwisiwe ukuvelisa uthelekiso lwemikhwa nezimbo zomntu nezentaka. Intaka idalwe yanoboya neentsiba ezinombala, umntu unxiba impahla enombala othile ngamaxesha athile. Kumbongo **akuzaz'iintaka** iphepha 36-38, ezi zikweko ziveza ufaniso lomntu nentaka ngesinxibo / ngoboya, ngezimbo, imikhwa namagama umzekelo: uJobela, uDlamini, umfo, isuti, uThekwane, idyasi, isibuko njalo-njalo.

4.2.4. Umntu sisilo / sisilwanyana

Isilo sihlala ehlathini nasematyholweni, siyoyikeka, sineengcwangu. Olu thelekiso lwezenzo lukwekwa lukwaveza iziphumo zezenzo ezibi ezifana nezesilo.

Olu thelekiso luyamangalisa kuba umntu unemilenze embini isilo sinamanqina amane. Umbhali uyayikhupha le ngqiqo kumbongo “indlu emagama mathathu” amaphepha 50-51, apho umntu ajika isimilo ngenxa yokutya okungenampilo akufumana kule ndlu, afane nesilo esibaginya sibaqwenge njengegongqongqo.

Siyavela esi sikweko kumbongo “ukuphela kwemfazwe” amaphepha 69-70, apho indoda inikwe iimpawu zobulwanyana ngenxa yemisebenzi eqaqambileyo emfazweni itsho izotywe ifaniswe naleyo yengwe.

Isikweko esisibanjalo u-“yinyoka” kumbongo “Udlomdlayo” iphepha-7 sisetyenziswe ukuveza iziphumo zamaqhinga ezikrakra zotywala kulowo ubutyileyo. Esi sikweko sisetyenzisiwe kumbongo “**iintsika zentlambo yetyhume**” amaphepha 2-3, sikwekwa uNgqatyana (Henderson) simfanisa nengwe ngenxa yobunjani nendlela awayesebenza ngayo. UNgqatyana uvezwa esebenza okwengwe yona ineempawu zamaqhinga okuqhatha utshaba kuba intle, inamandla nobugcisa ekucazululeni imicimbi enzima. Umfaneleko kaNgqatyana nempawu zengwe zamenza waphumelela kwizimvo neempembelelo zakhe.

4.3 ITHIYORI YEGRAMA (GRAMMATICAL)

4.3.1 Kwisikweko esikwibinzana u “ngukhala khulu” ulumlabantwana kumbongo “Udlomdlayo” iphepha-7 umqolo 17, u “**ng**”- osisakhi sibayiyo usetyenziswe ukuveza untwiso; ngaphandle kwesi sakhi sibayiyo u “ng-” isikweko u- “Ngukhalakhulu” ngesingenalo ifuthe lontwiso.

4.3.2 Yinyoka: u “**y**”- osisakhi sibayiyo kwisibizo u- “inyoka” uveza isikweko esicacileyo esisibanjalo. Bubungozi nophawu lokukhohlisa olu, inyoka ingumqondiso omele inkohliso.

4.3.3 NguJuda Skariyothi: u-“**ng**”- osisakhi sibayiyo usetyenziswe kwigama lomntu ukwakha isikweko esimayana esingacacanga ukuchaza ubunyoka. Kwa esi sakhi sibanjalo siveza untwiso neziphumo zotywala.

4.3.4 **Sisilo** esibazala sibatya: U “**s**”- osisakhi sibayiyo uncede kuthelekiso olwenza iziphumo zomntu ongene kwindlu emagama mathathu neziphumo zezenzo zesilwanyana. Isikweko u“Yinyoka” kumbongo “Indlu emagama mathathu” sicacisa ubungozi bale ndlu kuba ongene kule ndlu unezimbo zesilo esinengcwangu.

4.3.5 Ku **"njengengwe"** edla ngamabala p.69-70, umqolo 24, kumanyaniswe u-a +i = e (njenga + ingwe) = njengengwe, u "njenga" osisakhi sifaniso uthelekisa iimpawu zamadoda nezesilwanyana ingwe.

4.3.6 **Kub'ingwe** idla ngamabala ayo (**iintsika zentlambo yetyhume**) P 24, umqolo we-10, isihlanganisi "kuba ofinyeziweyo kwisibizo u **-ingwe** sisebenze ukugxininisa ubunjalo ukukhupha uthelekiso lwemisebenzi oluneempawu zengwe. Eli qhalo licacisa uloyiso ngemisebenzi nangesambatho.

4.4 UKUQUKUMBELA

Ekujongeni ngokuthelekisa ngokwendlela asisebenzise ngayo isikweko kwimiba ngemiba, uTshaka ubonakala ehambelana nethiyori ka-Aristotle (384 322 B.C) nekaDagut (1976:22) neka Hermanson (1995) njengoko zicacisiwe kwisahluko sesibini.

Phantse kuzo zonke izikweko azisebenzisileyo uTshaka kwimihobe ekwincwadi **"iintsika zentlambo yetyhume"** usekele kwithiyori yengqiqo (conceptual) nobugrama (grammatical) kumabinzana awabhalileyo. Isibanjalo esithande ukuba sekuqaleni komqolo sinceda ukuveza ngqo okukwekwayo apho kungekho kufunisela ukuba intsingiselo ithinina kuba esebenzise nezinye izigaba zentetho. Umzekelo: a) Utywala **ngumthombo** wenkohlakalo.

b) Yinyoka ethi yakuginyw'idl'imiphunga. Tshaka
(1953: 7)

Imihobe yombhali uTshaka iveza ubutyebi obutsha obungaphelisi mdla kuba ubhala ngezinto ezaziwayo ezisasebenzayo nanamhla oku. Kule thiyori yengqiqo (conceptual) ingxam yentsingiselo ibonakala ivakale khona. Le mvakalo iyothusa atsho umntu alangazelele ukuqonda ngokudibanisa intsingiselo nothelekiso olo, kube ke kwizibanjalo uthelekiso luthe ngqo akukho kufunisela.

Isikweko ngoko sinothelekiso lwezinto ezimbini njengesifaniso, nangona kwisikweko uthelekiso lungexho phandle lufihliwe, zaye azithelekiswa ezi zinto zombini ziyalinganiswa totse.

Le ngekuba iyachazwa (ukuba ibisisifaniso) kuthiwa iyile ngekuba ifaniswa nayo. Umzekelo: Yimbabala yolwantunge egcagcazelela kude nekhaya ngenxa yoburhalarhume.

Umbhali uTshaka uyacaca ukuba ulithandazwe kuba imixhobo abhala ngayo yeyenkubeko yamaXhosa, abe ke efanele ukuqwalaselwa ekuphononongeni indlela uTshaka asisebenzise ngayo isikweko, wumbi angabona ngolunye uhlobo nangenye indlela, ubani uvumelekile ukuba aqhube nokuphicotha ahandle ngendlela abhale ngayo uTshaka kuba ke ngokwenene izinto abhala ngazo zityebile zinika umdla kuba uhlala ngento ayaziyo, ngezinto eziqhelekileyo kubomi bamaXhosa.

IZIFAKELELO**A. IMIHOBE EKHETHIWEYO****1. AKUZAZ'IINTAKA (amaphepha –36 ukuya ku-38)**

Ujobela yintak' edume ngokudlisela,
Wofik' ezenza mkhulu ezenza mncinci.
Umf' ongahlukaniyo nedyasi yakh' emnyama,
Wombona ke ngaloo mthika phakathi kweentakazana.

Intambanane nayo yaziwa ngokutshila,
Ngangon' itheng' enethole ngezimbo zayo.
Ithi zakubukela zide zilal' iimpuku neentethe,
Ngezo nzipho zayo zibukhal' iwise kuzo.

Ukhetshe naye ngesuti yakh' engwevu,
Lo mf' uyaziw' akanalusini ngesisu sakhe.
Umf' ongabiliyo kambe ngenxa yenzondo
Laa mf' usawel' int' endala yesitshixo.

Intsikizi ke yona ligqirha lemvula,
UDlamini lo woz' akuxelele lizolile.
Imvula, athi nantsi nants' aph' esapha,
Umbone ke nawe ngedyas' enkulu.
Unomyayi ngesuti yakh' emnyama,
Kodw' nok' umfo lo akagqobhokanga.
Umfo lo waziwa ngentelezi nomthi wemasi
Kodwa k' ezi zinto zincipha yena kuphela.

Uphezu-komkhono umf' okhumsha kunene,
Angakuthandiyo ke nokumoshwa kwexesha.
Umf' onobubele gqwidi nje ngumnyewu,
Ongafik' eman' ukusitha-sithela ziintloni.

Umtsili waphezu kwesiduli ligqanga,
Ongasoz' ulibone lisiya lon' etywaleni.
Umntu wonke kodwa limmemela khona.
Ongaziyo ke wolahlekiswa kakhulu lilo.

Isikhova, ithongorh' elilal' emini,
Kuthi kuloo nyaka kuvunw' indyebo,
Isikhova sithi qhu nonyaka nj' akuvunwa,
Kuba sibona kusithi gwenge sisalambile.

Ingxangxosi, izenz' unobhal' ingenguye,
Kuba nezi nyok' izityay' ayizibhali yona
Int' ongayibon' iman' ipheph' izicithi,
Int' ongayibon' iman' ipheph' izicithi,
Kub' ilumkel' umbethe nempindezelo yeenyoka.

Inxanxadi ikhwesa nelolo lomfo,
Ngenxa yokuvul' isilarha ngamawabo.
Int' esisimanga lo mf' akathengisi ngenyama,
Ngoba nay' akayity' uyayixhoma.

Isinqolamthi, awu mfondini! Akuzaz' iintaka.
Ugawul' ethetha nok' engaphendulwa mntu.
Isithonga sezemb' asipheli ndaw' emahlathini,
Umf' ongabiliyo nok' aphikisana nelanga.

Ihem umth' ongwevu ontliziy' inye,
Umf' oyithanday' inkosikazi yakhe.

Inkosikazi yona ngumtya nethunga naye,
Umzingiso ke wona wohlulwa kukufa.

Ikarukuni, lo mfo lixelegu lendoda,
Ongafika livuzisa limana lijik' amabala.
Izulu liyazongoma kodwa lingaphethe nto
Ongaziy' athi laduduma lingenamibane.

Inqilo igqirha labahamb' elinesidanga,
Livumisa ngaphandle komlandu kuba kuphela.
Ilizwi lalo livus' ithemba likhuph' ukudinwa
Lithi sululu libashiye behamba bezigwagwisa.

Uthekwane ugxelesha kub' isithunzi sesakho,
Int' ezidla ngengqondo oyintloko kuphela.
Umf' ozincom' ububi ngapha, ubuhle ngaphaya,
Int' ethand' isibuko nok' ingakwaz' ukuhomba.

2. **INDLALA** (iphepha 71)

Lo mf' uxwebis' akrakrs' imilomo,
Kant' uthambis' axuxuzelis' amathumbu.
Lo mf' ubamb' umnininzi ngentamo,
Kanti nenkosikaz' uyithwalis' iqhiya.
Lo mf' akabizwa kuba kalok' uyazizela,
Kanti nok' akananyawo kunye nazingqi.
Lo mfo neentengo zamadod' uzidal' uqaqaqa.
Kub' iintango zaw' uzivula ngasezantsi.

Iintsizana neenkedama zibambelet' ezidleleni,
Abadala nabancinci bemath' amaphango.
Iintswelo zigqube ziwadlakaz' amakhaya,
Abantu bagxekane basuke banyoluke.

Ngunozala wamasela ndawonye nezigebenga,
 Akukho lusini kuye, kodwa ziinyembezi zodwa.
 Ngumbethi wamadod' achithakal' engacinganga,
 Abafazi bahambe besanek' iiqhiya bengathandi.

Madoda mhlabeni nina ngezikhali,
 Bafazi mgaleleni nani ngamanz' ashushu.
 Makangangeni kumasango kaPhalo.
 Bayafuduk' abendl' enkulu ngenxa yakhe.

Bafazi besizwe valan' iingcango ngezitshixo,
 Kub' utshaba lwesizwe lungena ngani.
 Bafana phakamisan' izandla, niyakhel' umkhanya.
 Kalok' amakhehl' azisusile won' izigcawu.

Ayinazingqi, ayinkqonkqozi, ayibulisi,
 Ngoko ke mayilunyukelwe sisizwe.
 Ayinaluvelwano, ayinanceba, ayiphizisi,
 Ngak' ok' izinja mazen' umkhulungwane.

Indlala yinto yokuliwa ngamadoda namankazana,
 Yinto yokubethwa ngamaphini namazembe.
 Iindlela nomkhondo wayo ziyalumeza ke,
 Yinto yokukhwazw' ife kukothuka.

3. **INDLU EMAGAMA MATHATHU** (amaph.50-52)

Indlw' eyakhelw' izizwe kunye neentlanga,
 Kuyo zizuz' ukuphila, ndawonye nokuphumla.
 Iindwendwe zeendawo ngeendawo likhaya,
 Kaloku kutyiwa kube kulalwe kwakulo.

Ziza ziphethe, kodwa iqhosha likaJuda,
Kuba lilo elitshaya phambili khona.
Ziza zingenangubo kunye namiqamelo,
Kub' ezo nto kukokwazo ngesisa.

Amadod' ay' enemali abuy' eqhub' amatakane,
Ekel' ehamba k' ewaqhuba ngamadolo.
Abadibani nawo umsi, babuya benongcume,
Emakhaya kodw' iintsapho zoj' amathumb' entaka.

Indlw' eyintsiza-mbulala kumakhaya-khaya,
Kub' iphilisa kalok' iphinde ibulale.
Indlu yamadod' azizifede zokucinga,
Kant' ikwayindlu yeenkcuba-buchopho.

Ayangena k' ezizilumko kunye namaciko,
Ephuma seledelana selenyolana.
Amadoda l' embodlel' akoyikwa mntu,
Ele kwawo ke ziintsizi kunye neenyembezi.
Kule mihla ligama, kunye nomxhaka,
Ukungena kwindl' emagama mathathu.
Kwowu! Khawunqumame, khawuman' uqaphela,
Ukuwabona kulusizi exel' inyam' okuncinda.

Le nt' iyatyhafis' iyozelis' emntwini,
Yakurhatyulw' irhaxe zinyuk' iintshiyi.
Le nto ngumthombo way' inkohlakalo,
Yakufik' indod' ayibuzwa mvelaphi bani.

Sisikhohlakali esimbetha simthuk' umntu
Wena wobon' ikati isity' impuku iyiqalekisa.
Sisilo kaloku eso esibazala sibatya.

Womfuman' umbulal' elila nabalilayo.

Unxano lon' alufezwa, kub' alugqitywa,
Kukude kwaNdanel'awusokuz' ufike
Umntu k' oya khon' utshonelwa lilanga,
Kuba liyathotyozw' unxano, kodwa libuye.

Nkom' eyehlisa ngomphehlula nezapholo,
Lifile ithole yogudw' iz' ingaphusi.
Ngoba ngath' iphumele abant' impuhlu,
Loo mafumanana-nkundleni ayo.

Ngumzi wokucim' iintsizi ngokuzandisa,
Akukho xhego nanyana kodwa ngoontanga.
Ngab' asiyiyo mbodlela nkewundini,
Abemali ngootshomi kuyo noontanga.

Awunakuphuma wena sewulikhoboka labo,
Kodw' oogqirh' abatshoyo ngamanxila ngokwabo.
Awu, madoda! San' ukufeketha ngomthamo kulanjwa.
Kub' iintsapho ziyatshisan' emva phaya.

Umz' odal' iinkedama kunye nabahlolokazi,
Amadod' ety' amazimba, kodw' edungudele.
Umzi ke lowo omagama mathathu kuphela,
Awu, asinini na! Khawubuye Dithala.

4. **UDLOMDLAYO** (amaph. 7-8)

Ngumlamb' ongagqumiyo kant' uzele.
Ngongaviwa ngandadi nadondolo.
Kub' ubunzulu baw' abufikelelwa,
Ngumlamb' ongenasizi namfesane.

Ngumlamb' ogquma phantsi kweembambo,
 Ongxangxasi zihl' oogovane nemibizo.
 Olwandle lwawo lusingisise sendoda,
 Oluthi lwakulephuz' if' ingqondo.

Wena wakha wambon' umntu eginy' inyoka,
 Yinyok' ethi yakuginyw' idl' imiphunga.
 Idal' omakhohlokhohlo neziny' izihlava,
 Izenzel' indlw' engasob' iyihlale.

NguJuda Skariyothi kub' ithand' ukunqabula,
 Ing' ibonakalis' ubuhlobo nobudlelwana.
 Kant' imnikel' umnt' ezintshabeni.
 Af' umnt' abalilayo balile zome.
 Ngukhala-khul' uluml' abantwana,
 Bazibone bengenambeko kuMdali wabo.
 Utywala, utywala ke mntundimi,
 Bubulal' inyama bubulale nomphefumlo.

Niyasiva 'n' isikhal' enkalweni?
 Bath' abavela khona ngumhambi,
 Awu! Umhambi yint' enelishwa,
 Esi sizwe ngaba sinayo na inkosi?

Isikhalo somhamb' asiyont' intle,
 Kuba siphath' izinto ngezinto.
 Siphath' ukonakala ngaphambili,
 Mhlawumbi sixel' umonakal' emva.

Amanz' akh' awucande n' umzi,
 Abantu bekho na, amadod' ephila?
 Utshaba lukhe lunyalase na lwenjenje,
 Amadoda won' alibale kukulingqabula?

Godukani makhay' iphelil' int' ebesingayo,
 Kutyiwe kwahluthwa zizo zonk' izizwe.
 linkedama nezilambi nazo zithabath' inxaxheba,
 Kwancindwa, konwatywa ngumntu wonke.

5. **UKUPHELA KWEMFAZWE** (amaph. 69-70)

Ixelegu lengub' engafunwa mntu,
 Kub' idal' amaxhala kunye nezililo.
 Into yayo koloku ziingede zezidumbu,
 Kuba' itya yon' ishiyel' ingcwaba.
 Amadod' azishiy' iintsapho ngebhaxa,
 Kuba lingafa lifel' amadod' esizwe.
 Amk'ebukeka, esaziwa naziintsapho,
 Kodwa wamb' abuy'ezikhew' efaniswa.

Kubuy' iziqhwala kubuy' izilima,
 Awu! ziphi izithulu ziph' iimfama.

Kaloku le ngub' idal' usizi neentsizi,
 Amahlwemp' abahlolokazi kunye neenkedama.

Kunamhla ke siyavukelwa siyathunukala,
 Int' ebuhlungu njengekrele kub' abafazi.
 Kub' abantwana babo bayabuy' ababuyi,
 Imfazw' enkulu yiley' ikuw' amakhaya.

Amagorha k' athwel' izitshaba nodumo,
 Kub'alenzil' ilinga kwanomzamo wawo.
 Awu! wavulelen' amasango ngovuyo,
 Kub' umsebenzi wab' uthe wabalasela.

Lo mhla wohlal' ukhunjulwa bafondini,
Kuba wohlal' uman' uhlinzekwa ziingwevu.
La madoda ohlal' esindwa ke ziimbeko,
Kaloku njengengwe edla ngamabala.

Kothi kwakunyembeleka kubizwe wona,
Umzi wobhenela kuwo nakwizizukulwana.
Kalok' umthathi kuwo awuzali mlotha,
Umzi ke wohlal' ukholosil' uthembile.

Sasisitsho kakade thina madla-ndlebe,
Koze kubanjw' imizimba kulumeze amazinyo.
Siyiquth' imilomo sifungel' impindezelo,
Kuze kume ngathi, kube nje ke.

Ewe maxhob' afohlele nezakokwabo,
Kum ngathi wodel' uman' ukholwa.
Ewe nto zifunga zingabe zijike,
Kuba xa lifile, sukuba lifel' amadoda.

6. **IINTSIKA ZENTLAMBO YETYHUME** (amaph. 2-4)

Umenzi wendaw' akayihlali mfo kaGovan,
Kub' umqal' akanguy' umgqibeli.
Nditsho kuwe Xhobaxhakazele,
Kuba kaloku kusinwa kudedelwana.

Njengel' enkulu mntwana kaSomgxada,
Mthandi wabantwana besizw' esiNtsundu.
Nok' ufihliw' imisebenzi yakh' iyathetha,
Kuba kaloku kusinwa kudedelwana.

Soz' ulibaleke nawe mfo kaNgqatyana,
Kub' ingwe idla ngamabala ayo.
Sewube wasuka nawe kule ndawo,
Kuba kaloku kusinwa kudedelwana.

O! ewe ! Nawe mfo kaNdyondyo,
Ukhe wangqokola kule ndaw' uncumile.
Owakh' umsebenzi sisiten' owasibekayo,
Kuba kaloku kusinwa kudedelwana.

Sikhangele kuwe Mdengeentonga,
Nzul' enkulu yapheshey' eSkotilani.
Siyibonil' indim' entle yabangaphambili,
Kodwa ke kweli lizwe kusinwa kudedelwana.
Lo mf' akanagumbi lakuthetha micimbi;
Kuba naphi na naye novandla niqukumbele.
Loo nto k' uyiqhelekanga kwabasemagunyeni;
Kaloku bona bakholwa kukuqandulwa.

Nank' uSomgxad' emi ngasempuma-langa;
Amathamb' aphumle, kodwa yen' usathetha.
Nawe woth' usavela kwelamaGqunukhwebe;
Akubize kwiNtaba kaSandile naw' uhlonele.

Awu! Ungolul' ibhobhili ngoSomgxada,
Kambe ke kusinwa kudedelwana.
Awu1 Awubonanga n' izandla zihlambana,
Kuba kaloku kusinwa kudedelwana.

Zifikil' iimbalela laxhasa nok' iTyhume,
Igalelekile nemimoya novavanyo zem' iintsika.
Zifikil' iingqelee neeqabak' em' amahlathi,
Izifo nazo ziboniwe, kodwa sem' isibhedlele.

Tyhume, Tyhume usisinde mlambondini,
Nawe wohlal' ukhankanywa kwiimbali zale ndawo.
Thina sabon' ukuphila ngawe mlambondini,
Nguw' onobungqina namava ngale ndawo.

Awu! Bafondini kufikwa kumkiwe,
Kuba kusinwa kube kudedelwana.
Awu! Bafazindini kuhlalwa kudlulwe,
Kaloku kusinwa kambe kudedelwana.

Guga sithebe kaloku kad' usilela,
Kaloku kusinwa kumane kudedelwana.
Guga mzimb' uxel' abezayo ngomso,
Kaloku kusinwa kudedelwana.

Uthi wakukhangela kwiintaba zeBhukazana,
Zinge zithi, Mzi wemfundo kaNtu,
Uthi wakubhek' ingxingwa zamanz' eTyhume,
Zinge zithi, Love, Love, Lovedale.

Hishi, hoyaa!!!

7. **IAFRIKA** (amaph. 17-18)

Maye bawo, singathini na ngayo!
Afrika, lizwe lokuzalwa kwethu.
Masithini n' ukuvelana nawe?
Afrika ! Awu, Afrika, Afrika1!!

Sizwan'esijongelwe phantsi,
Kodwa ziya kulilela zonk'izizwe.
Siyavelana nawe lizw' elihle,
Afrika ! Awu, Afrika, Afrika1!!

Ikamva lakho sisithokothoko senkungu,
Ngathi ludano, ziiinyembezi, ngamagazi.
Inqatha kaloku yimbambano nombuzo;
Afrika ! Awu, Afrika, Afrika!!

Nants' indlu yentak' itsityelwa,
Iyavungam' ikati phezu kwayo.
Nazo k' ezo ntwana zayo zothukile.
Afrika ! Awu, Afrika, Afrika!!

linzipho zangen' umlomo waval' emnyango,
Ngab' ithemba liphi na kuvaliwe?
linzipho zingene, kuph' ukonwaba?
Afrika! Awu, Afrika, Afrika!!

Seyikukuncama kweengcuka zigoduka,
Iliwa lona zilishiya libhek' umoya.
Sazalelwa apha, sondlelwa kwalapha.
Afrika! Awu, Afrika, Afrika!!

Ungowethu nje wohlala sikulilela,
Ungowethu nje sosoloko sikukhedamele.
Ungowethu nje sokukhumbul' emithandazweni,
Afrika! Awu, Afrika, Afrika!!

8. **ZEMKA IINKOMO** (iph. 20)

Amahlath' agawulwe amahlath' aphelile,
Zityeshelwe ezemivuz' ephilisayo.
Amadlel' abiyelw' amadlel' avaliwe,
Zemka k' iinkomo magwalandini.

Oonyana bawashiyil' amakhaya ziinzima,
Akulinywa' akuhlakulw' akuphilwa.
Oodade nabo, int' engazang' ibekho,
Zemka k' iinkomo magwalandini.

Iirhafu zilindile kumakhaya ngamakhaya,
Kodwa' akusekho ms' uqhumayo.
Amakhaya ngamanxuwa, ahlala amabhungane,
Zemka k' iinkomo magwalandini.

Lusizi ziimbandezelo kwanendlala,
Amanzi neenkun' azuzwa ngexabiso.
Bubomi bentlungu, bubomi beenyembezi,
Zemka k' iinkomo magwalandini.

Nab' oomam' , ootata noodade,
Kule dolophu, kulaa dolophu nakuleya.
Noko k' asikayaz' int' esakuba yiyo,
Zemka k' iinkomo magwalandini.

Imfund' ayizuzwa ngoboya nombona,
Njengamzuzu kookhokho bethu.
Izuzwa ngoku ngamath' entaka,
Zemka k' iinkomo magwalandini.

Ibhongo lesizwe ziintombi zalo,
Kant' ubuhle beentombi lilizwe lazo.
Zoze ziphindwe zifaniswe n' ezi zinto?
Zemka k' iinkomo magwalandini.

9. **UMOSISI** (amaph. 34-36)

Ucango lobuzwe lwaluvaliwe kuSirayeli,
Iinyembezi zinquml' umbombo kubazalikazi.
Umthombo wobuhlang' unqunyulelw' egoqweni,
Isizwe siyibon' intonga yokunzonziswa kwaso.

UFaro wayehlel' etya ngendeb' endala,
Engaz' ukuba kanene woz' alunyulwe.
Ukumunca kumbele wegazi likaSirayeli,
Ekuzeni kwemini yenkululek' akukho zingqi.

AmaHebhere eza nok' ethe manga,
Endululwa ludunkunku lwalo Mosisi.
Amadod' izinxiba-mxhaka zasebukhobokeni,
Engezembeth' iintaka-mlilo zikhululekile.

Wakhantuza kwatshon' inkab' uMosisi,
Ngamav' etyhol' elitshayo noko lingapheli.
Wanga k' uthetha ngoNongqawuse,
Ngentombi kaMhlakaza emaMfeneni.

Wayekufuphi ukumkani kodw' ekude,
Into ley' eyamenza k' uMosisi,
Waba yinyama yokuncind' eBhotweni,
Indoda yetyhol' isisithunzi sakhe.

Phambi kokumkani wanga lixhwane,
Kodw' akashiya litye phezu kwelitye,
Phof' akayihlakulel' akayongez' inyaniso,
Kodwa wayimisa ze phambi koFaro.

Eyibophelele k' intsimb' ekatini,
UMosisi waziv' umvetshan' usukile.
Ekugqibelen' uFaro waphum' egusheni,
Ukumkan' eziv' emadol' anzima.

Amawabo k' aziv' embono-mbini,
Ngokwemidaka mhla yakhululw' eMerika.
Amadoda namankazan' azilazila,
Ngokuba bazalelw' aba bantu kubukhoboka.

UMosisi wang' utsh' etyeni kukumkani,
Kwathi kub' iintlanga zopha kukuphindwa,
Umzingisi kwafunek' engabanga nalishwa,
Kuba wabil' esoma kodw' akadinwa.

Ekugqibeleni ke, kodwa kungekuko mva,
Lwandululw' usapho lukaSirayeli ngeenyembezi.
Ekuhambeni kwalo ke, kwaba kubi kukumkani,
Lwamshiy' ebambelel' esidleleni, wavuk' umunyu.

Nal' ilif' emini, isithath' ebusuku,
Umkhosi weNkosi ukhuselw' ugadiwe.
Ngumkhos' ongasoz' udl' amahashe,
Uyondliwa kaloku ngemana yasentlango.

Amaxhwangusha kaFaro ayexhob' agoloza,
Kwabuy' amanzi, isikhuni sabuya nomkhwezeli.
Amakrel' adla ke kwakubaniniwo,
Kwaba ke luLwandl' oluBomvu ligazi.

Mhla kwafunek' imbong' ayabikho,
Kwavel' uMiryam, udade kuy' inkokeli.

Mhlana waphum' uSirayeli ebukhobokeni
Kwandilwa kumhlamb' owomileyo kumemelelwa.

Mhl' uFaro wabamathumb' antaka,
Ethetha yedw' eman' eziphendula.
Mhla kwanuk' izidumbu kwilizwe lakhe,
Ewe, izizikhalo zodwa kwimida yakhe.

Wawuphemp' umlilo ukumkani,
Wakhohlwa ke ngoku kukuwotha.
Wathi esezinkanini nje kanti,
Wongez' iinkuni kobaswe kad' umlilo.

Awu! Kanene madoda sihleli ngeenceba,
Kub' uluntu lonwaba ngobulungisa.
Awu! Kanene bafazi siphile ngeemfesane,
Kuba izizukulwana zikhula ngeentsikelelo.

10. **ICAWA** (iph. 38)

Imin' eginy' eyezol' eliny' elingaphaya,
Kuba yakufika ziyalibalek' eziny' imini,
Imini yeenkumbulo ndawonye nemiva-ndedwa,
Kuba yimini yotyenezezo nokuselelwa kweziloti.

Imin' enganamlomo nok' ishumayelayo,
Kude kungqine k' okholwayo nongakholwayo.
Imin' elikhaya labantu kunye nendalo.
Kub' izinik' ukuphumla zonke izinto.

Imini yokuqhekeka kwezifuba kwabavengeli
Bebizel' abaginyw' elungelweni labo

Imin' eyakhethwayo yenzelw' abantu.

Bengengabo bantu abenzelwe yona.

Indlezana ngathi sisikhukazi senkuku,

Kuba kuy'ibabizel' abay' abantwana.

Imigudu yeyokubondla ngolungangxengwanga,

Kuba lungaxutywanga, lungahluzwanga lulo ke.

Imin' enesandi njengamanz' esibhakabhaka,

Angabonwayo ke ngamehl' enyama.

Imini yeNkosi yimini eyodwa,

Abantu bayo nabo ngabantu ababodwa.

Imini yokuphululwa kwemivumbo yeveki,

Kuyalw' abantu bangaphindi mkhondo.

Imini yokubethwa nokuvakala kwesigodlo,

Kuba kucacisw'imida neebhakana.

Imin' engaphakamiseli mntu sithende,

Kuba kuy' iindawo zihlala zihleli.

Imini yokunyuswa kwemibulelo nezicelo.

Kub' imini yecaw' ibuye yavela.

Imin yokwaphusa kwamadoda namankazana.

Kub' ingozi yaw' eyibonisiwe,

Imini yokub' uMdali weento zonke,

Kaloku kwabakhe enz' izwi lesiyalo.

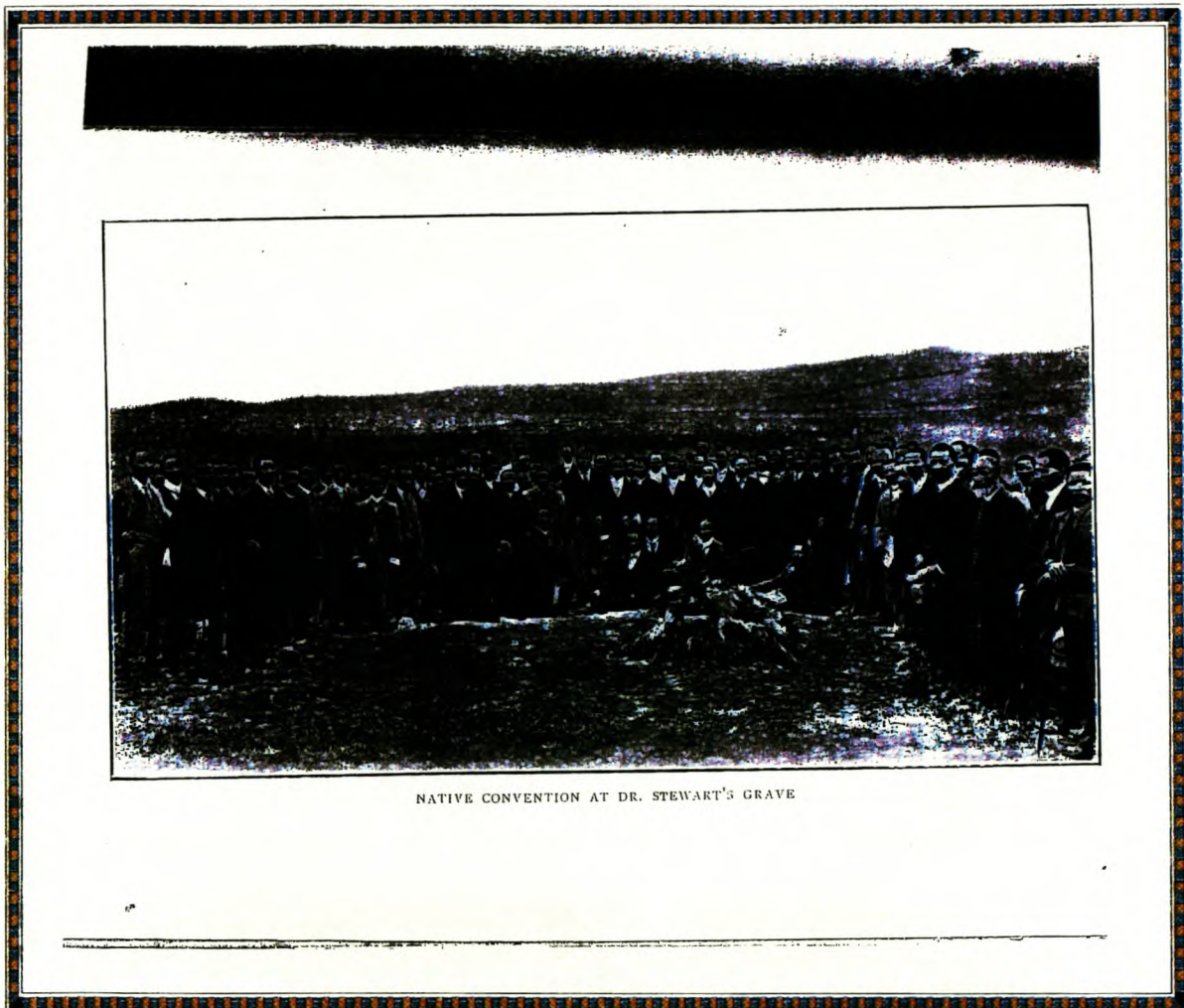
B. IMIFANEKISO

1. Umfanekiso kaSomgxada njenge “Lighthouse” kwinduli yamaRharhabe kaSandile (Sandile’s kop).



Lo mbono ungqinwa nguMqhayi (1926:30), uthi uyamemeza uSomgxada, uthi wongamela isinala saseDikeni iminyaka ephantse ukuba ngamashumi amane, uthi yindoda eyalelwa imfundo namanye amalungelo abaNtsundu beli lizwe ngobukroti nangobulumko.

2. Umfanekiso wengcwaba likaSomgxada ekuqaleni.



Kangangendlela eyayixabiseke ngayo **intsika** uStewart, masibone inkomfa kwingcwaba likaSomgxada ekuqaleni.

3. I- Ofisi yoshicilelo ngexesha lika Tshaka.



Lo msebenzi ngowona wamphembelela uTshaka ukuba enze i-Book-Binding ade abhale nale ncwadi yakhe **lintsika ZeNtlambo yeTyhume**.

4. Okuthethwa ngumfanekiso weTyhume. (Funda iphepha lama-71)

Le yile ngingqi uTshaka abhale kuyo, abhale ngayo, ngeziganeko nembali yakwaSomgxada kuba ke ngokwenene iDike liphela libizwa ngokuba kukwaSomgxada.

Qaphela: Le mifanekiso ibonisa ukuba phakathi kweentsika abhale ngazo uTshaka uSomgxada uye waqaqamba ngezinto ezisabonakalayo nanamhla.

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